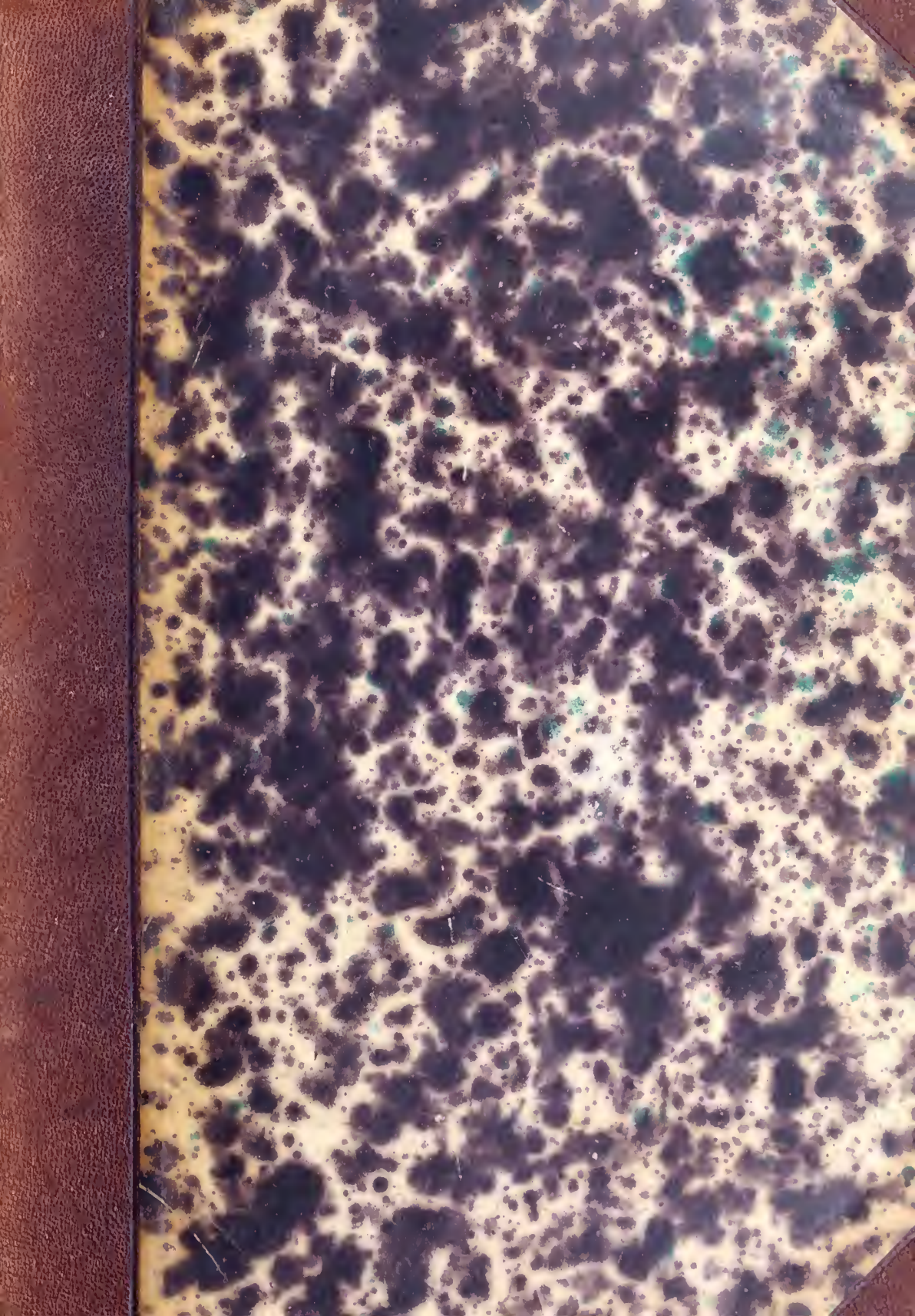


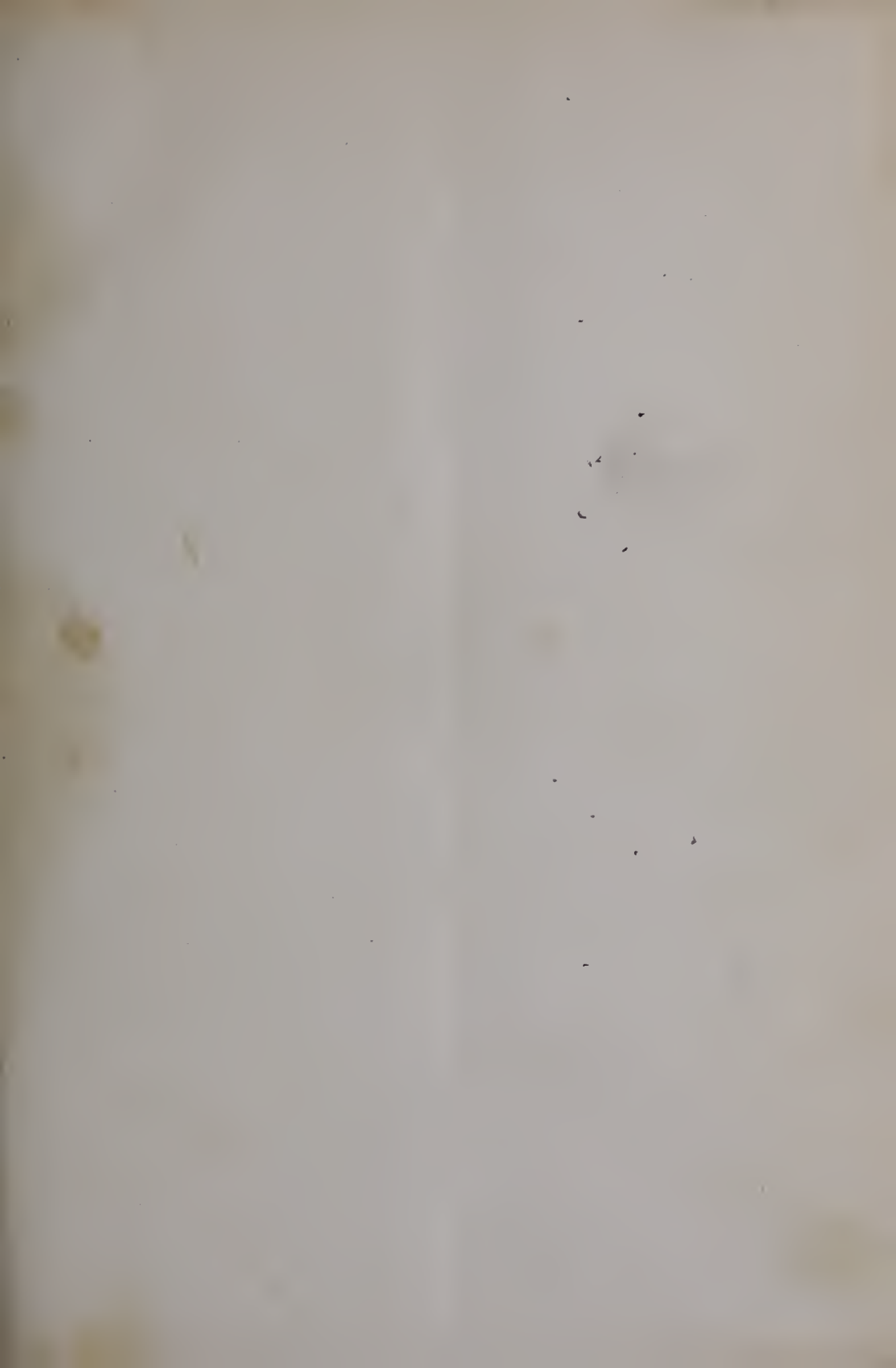


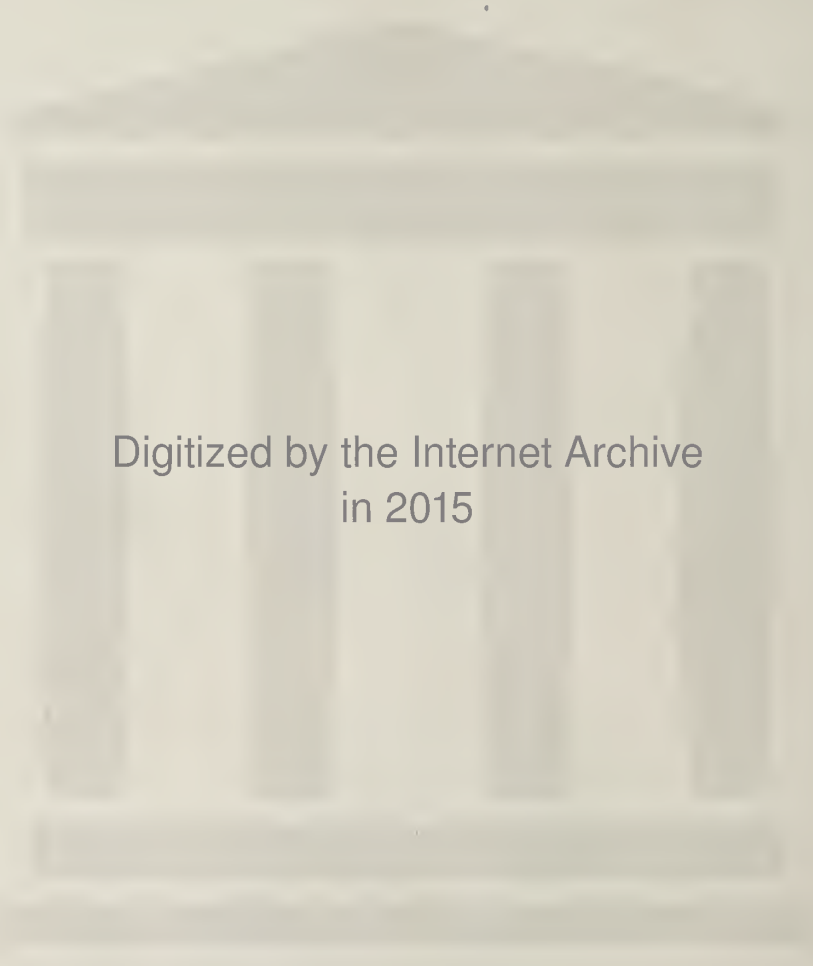
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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

MISSIONS IN THE MIDDLE AGES.*

TILL within recent years, the Middle Ages have been a *terra incognita*, a dark and gloomy region filled with spectres, and all manner of strange and uncouth figures. The Reformation has been viewed as the starting-point of religious life, and of all the progress of modern times. In one respect the impression is correct. No description could depict in colours too deep the degraded condition into which the Church of Rome had sunk when Luther raised that protest which sounded throughout Europe and divided it into two hostile camps. The utter prostration of thought amongst the people; the low, sensual condition into which they had fallen, under the auspices of the corrupt Church; the moral degradation of the court of Rome; the wretched traffic in indulgences—so aptly described in the language of “Revelation” as merchandise of the souls of men—all furnish a picture whose shadows could scarcely be darker. In another respect, however, the Middle Ages are much misunderstood. The term is too vague and general to convey any very distinct meaning. It embraces in common parlance a period in the comparatively early history of the Church, during which there was much religious life still existing in different countries, in the midst of growing error and superstition; and it covers countries the most varied in their progress and condition, theologians the most cultivated and the most fanatical, poets and philosophers of great enlightenment, and monkish *littérateurs*, who palmed off monstrous fables on the credulity of the ignorant. Though of use as a general term marking the period of the decline of the Church by the commingling of its truths

with the superstitions of the nations who overspread the Roman Empire, until the power of God was asserted in breaking the chains of the spiritual slavery, it is ill adapted to convey any intelligent view of the events going on during a long and most important period of more than a thousand years. The Church of Rome, as now constituted, derives a false advantage from such general description; for, standing almost alone during these centuries, it held within its borders many elements of strength and of life, which it lost happily at the Reformation,—which were not due to it, but sprang up from a religious life that existed, despite its baneful influence—the germs of that movement which delivered the best and most enlightened nations from its thralldom, and left to it, speaking comparatively, but the moral wastes of Europe.

The writer of this “History of Christian Missions in the Middle Ages,” has done good service in bringing more prominently to light the earnest, faithful and heroic enterprises by means of which Christianity was gradually extended over the northern regions of Europe. There are many lessons to be derived in modern times from the method in which these missions were conducted. The singular amount of living faith with which the pioneers went forth, with their lives in their hands, upon enterprises the most daring and hazardous,—the large views that they entertained of what might be accomplished by single individuals, illustrating in practice the precept of our Lord, “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you,”—their comparative carelessness as to the provision of the means,—their adaptation of their method of living to the habits of the people,

* *A History of Christian Missions during the Middle Ages.* By GEORGE FREDERICK MACLEAR, M.A. Cambridge and London: Macmillan & Co. 1863.

and thorough incorporation, so to speak, with the nations whom they instructed, furnish to us examples which, if not to be slavishly copied, are yet worthy our attention, and well fitted to stimulate our zeal and self-denial in the great and holy enterprise of evangelising the heathen.

Among the most remarkable missionaries of the early portion of the Middle Ages were the Celtic races of Britain. How the Gospel reached these races is a question involved in mystery. That it came to them from a tolerably pure source, long before it had been tainted by the worldly power of Rome, is proved by their primitive worship, and by the long controversy which they maintained with the authorities of the Roman Church. They were among the best missionaries of their period, and contrasted with those commissioned by the court of Rome, in the absence of that pomp and circumstance by which the latter in many instances sought to overawe the heathen mind, and by the refusal of all compromise with heathen customs or prejudices. Among the most distinguished of them was St. Patrick, the so-called apostle of Ireland. The place of his birth has been disputed, but the weight of evidence appears to be in favour of Kirkpatrick, generally termed Kilpatrick, between the castle of Dumbarton and the city of Glasgow. The year of his birth was about 387. He was born of Christian parents, and both his father and grandfather held office in the Church. The tradition is, that in his early life he was carried off as a slave to Ireland in one of those wild marauding expeditions so common in those days, and for centuries afterwards. He was removed to Antrim, and there had to endure many hardships, tending his master's flocks, wandering over the bleak mountains, often drenched with rain, or numbed by the wintry cold. The good seed had been sown in his youth, and his sufferings now tended only to deepen its root and strengthen its growth, as he found his consolation in the truths of religion. He made himself acquainted with the language of the people, and learned their habits and modes of life. After six years he escaped, and returned to his father's house. He endured a second short captivity, but returned home again. Instead of being incensed against his captors and oppressors, he longed to be made the means of their conversion to the Christian faith. Meditating on this desire, he was visited by a dream, in which one appeared inviting him to go over to the help of Ireland. He soon after went, accompanied by a few friends of kindred spirit, and encountered many perils, being often in danger even of his life; but persevered, attracted some of the chiefs by his gentleness of manner, his striking appearance, and his dignity of bearing; and having thus removed obstacles, began with unceasing diligence to instruct the people, preaching the Word, collecting assemblies in the open air, to which he read the Scriptures and explained their contents, and proclaiming Jesus Christ as the Redeemer of men. He was careful to search out a

native ministry, and to establish seminaries and schools for their proper instruction. As his influence advanced, he became the bold denouncer of those lawless marauding expeditions, from which he had himself suffered. He at length died at a good old age, having raised up a complete ecclesiastical machinery, and left the greater part of Ireland attached to the Christian faith.

The most prominent of the Celtic missionaries, in the age succeeding that of St. Patrick, was Columba, born among the wildest of the Donegal mountains, at Gartan, in the year 521. He belonged to one of the royal families of Ireland. He founded various monasteries, but these were very different in their character from the monastic institutions of a later period. The description of the celebrated one on the island of Iona, in Scotland, which became the centre of his operations, shows the simplicity and self-denial which he maintained. "It included a chapel, a dwelling-house for the abbot and monks, another for the entertainment of strangers, a refectory and kitchen; and outside the trench, a rampart, a byre for the cows, a barn and storehouse for the grain, and other outbuildings. All these were constructed of timber, or wattles." His appearance is thus described:—"Tall of stature, of a vigorous and athletic frame, of a ruddy and joyous countenance, which, as Adamnan (his biographer) has it, made all who saw him glad, he attracted the hearts of all. He was celebrated also for the powers of his voice, which could be heard, according to his biographers, at an amazing distance, and for a practical turn, which enabled him to render aid when required in any emergency. He could bale the boat, grind the corn in the quern, or hand-mill, administer medicine to the sick, and superintend the labours of the farm." Thus with the spirit and characteristics of the true missionary, and establishing himself in his island fortress, he sent forth his agents through the Western Highlands of Scotland, and eventually across the whole country, and became the means of converting the barbarous tribes of the Picts to Christianity. After a life of constant labour, and many perils, in crossing, in the frail vessels of the period, the stormy seas which roll in between the west of Scotland and the north of Ireland, he died, honoured and beloved, in his seventy-seventh year. Between the periods of St. Patrick and St. Columba the superstitious and monastic elements had made considerable progress, even in the British, or Celtic Church, and we may trace in the work of the latter many of those corruptions which afterwards destroyed the kernel of that living faith which undoubtedly inspired the mind of this devoted evangelist.

About the time of Columba's death, St. Augustine, commissioned by Pope Gregory the Great to seek the conversion of the Anglo-Saxons, landed on the Isle of Thanet—then a real island—and sent messengers to Ethelbert, King of Kent, to announce that they had come from Rome, that they were the

bearers of joyful tidings, and could promise him "glory in heaven and a never-ending kingdom with the living and true God." The way had been partly prepared by Ethelbert having married a Christian princess. The king came to visit the monk and his followers—to hear, by word of mouth, what message they had to bear. In the reception given him we see the departure from primitive simplicity and the admixture of that worldly element which at length undermined the life of Christendom to its foundation. Augustine "advanced in a solemn procession to meet Ethelbert, preceded by a verger carrying a silver cross: then followed one bearing aloft, on a board, painted and gilded, a representation of the Saviour. Then came the rest of the brethren and the choir, headed by Lawrence and the deacon Peter, who chanted a solemn litany for their own, as also for the eternal welfare of the people among whom they had come. The missionary explained the meaning of the picture which was borne aloft, and told the king how the merciful One, there depicted, had left His throne in heaven, died for the sins of a guilty world, and opened the kingdom of heaven to all believers." On admission afterwards to "the rude wooden city of Canterbury, then embowered in thickets, they chanted as they went along one of the solemn litanies which they had learnt from Gregory." Notwithstanding such admixtures of that worldly pomp and ostentation, so opposed to apostolic example, there can be no doubt that Augustine and his followers were sincere, self-denying, and, in many respects, enlightened bearers of the Christian message. Augustine himself spoke with great eloquence of the character and the history of our Lord, and of the wondrous works wrought by His hand. "They gave themselves up," Bede tells us, "to prayer and fasting, and recommended the Word by their own self-devotion and pure and chaste living." They succeeded partially in their mission, and in less than a century, through the labours of themselves and their successors, and of missionaries from Iona, the whole Anglo-Saxon race had professed the faith of Christ.

As the centuries advance, the history of the conversion of the many European tribes lying outside the Christian pale becomes more and more mixed with monkish legends, leaving, however, a substratum of truth indicative of the great self-denial with which, one after another, men of God were raised up in the then deeply corrupted Church for the enterprise of converting the heathen. One of these legends, the locality of which was in Friesland, describes the deliverance of two boys dedicated as human sacrifices, by which a strong impression was made upon the people. "A stake was erected on the sea-shore, to which the boys were fastened, and they were left to the mercy of the rising tide, in a spot where two seas met. As the tide crept nearer, the elder of the two children tried, by supporting the other on his shoulders, to save him for a time from his too certain doom. Amidst the vast

crowd that had flocked to the shore to witness the cruel spectacle, one heart alone was touched. The bishop went boldly into the presence of Radbod, and begged the life of the children, declaring it iniquitous that beings made in the image of God should be exposed to the sport of demons. 'If your god Christ,' Radbod replied, 'will deliver them from their present peril, you may have them for your own.' Thereupon the bishop prayed mightily to God, and, as the story runs, the waves seemed suddenly to gather into a heap and leave the spot where the children stood, so that it became as dry land. Then the bishop flung himself into the waves, and seizing one of the children in his right hand and the other in his left, conveyed them safe to land and restored them to their mothers. They were afterwards baptised, together with a considerable number of the Frisians." In this story there is probably an admixture of truth with fiction, pointing to the bishop's willingness to encounter peril, and steadfastness in exposing the superstitions of the people. The incidents may have been coloured at a later date in the quiet recesses of the monastery.

One of the most celebrated missionaries of the eighth century was St. Boniface, an Englishman of noble family, who set himself to the task of evangelising many of the still heathen portions of Germany. Thuringia was the chief scene of his labours. After ten years' work with unflagging energy, "numbers were baptised, heathen temples disappeared, humble churches rose amid the waste forest lands overspread with oaks; monastic cells sprung up wherever salubrity of soil, and especially the presence of running water, suggested a healthy site; the land was cleared and brought under the plough; the sound of prayer and praise awoke unwonted echoes in the forest glades, and the simple lives of Boniface's little band of missionaries won the hearts of the rude but hardy tribes." Boniface invited assistance from England, and was cheered by the flocking to him of numerous labourers from his native land. His disciples spread abroad over many parts of Germany and Holland, and one of them established, about 755, a missionary college at Utrecht, where youths assembled to be trained to evangelistic work, from England, France, and different countries of central Europe.

The spirit with which some of these missionaries executed their commissions is shown in the following address by one of them to the Saxons, then a wild and warlike race inhabiting the banks of the Elbe. Lebuin, an Englishman, presented himself to the astonished Saxons as they were engaged in solemn sacrifice to one of their gods. With a cross in the one hand and a volume of the Gospels in the other, he thundered forth, "Hearken unto me, and not indeed to me, but unto Him that speaketh by me. I declare unto you the commands of Him whom all things serve and obey." Struck dumb with astonishment, the warriors listened as he went on: "Hearken all ye, and know that God is the Creator

of heaven and earth, the sea, and all things that are therein. He is the one only and true God. He made us, and not we ourselves, nor is there any other than He. The images, which ye call gods, and which, beguiled by the devil, ye worship, what are they but gold, or silver, or brass, or stone, or wood? They neither live, nor move, nor feel; they are but the work of men's hands; they can neither help themselves nor any one else. God, the only good and righteous being, whose mercy and truth remain for ever, moved with pity that ye should be thus seduced by the errors of demons, has charged me as His ambassador to beseech you to lay aside your old errors, and to turn with sincere and true faith to Him by whose goodness ye were created, and in whom we live and move and have our being. If ye will acknowledge Him, and repent, and be baptised, in the name of the Father, the Son, and the Holy Ghost, and will keep His commandments, then will He preserve you from all evil, He will vouchsafe unto you the blessings of peace, and in the world to come life everlasting. But if ye despise and reject His counsels, and persist in your present errors, know that ye will suffer terrible punishment for scorning His merciful warning. Behold I, His ambassador, declare unto you the sentence which has gone forth from His mouth, and which cannot change. If ye do not obey His commands, then will sudden destruction come upon you, for the King of kings and Lord of lords hath appointed a brave, prudent, and terrible prince" (Charlemagne), "who is not afar off, but nigh at hand. He, like a swift and roaring torrent, will burst upon you, and subdue the ferocity of your hearts, and crush your stiff-necked obstinacy. He shall invade your land with a mighty host, and ravage it with fire and sword, desolation and destruction. As the avenging wrath of that God whom ye have now provoked, he shall slay some of you with the sword, some he shall cause to waste away in poverty and want, some he shall lead into perpetual captivity; your wives and children he shall sell into slavery; and the residue of you he will reduce to ignominious subjection, that in you may justly be fulfilled what has long since been predicted: 'They were made a handful, and scattered and tormented with the tribulation and anguish of the wicked.'"

Inflamed by such bold and intrepid language, when their passions were at the fiercest, the warriors would have killed him on the spot, but for the moderate counsel given by an aged chief. But his boldness was successful, and they soon after yielded to Christianity.

Missions to the north of Europe, to the Scandinavian races, occupied much attention in the ninth and tenth centuries. "While every estuary and river were darkening under the dark sails of the Northmen's barks, men were found bold enough to penetrate into the dreary regions whence they issued forth, to seek them out amidst their pine forests and ice-bound lakes, and implant the

first germs of Christian civilisation in the last retreats of the old Teutonic faith." The methods, however, by which in many cases Christianity was introduced into these gloomy northern regions were characteristic of the spirit of the times, and showed how little the stalwart kings and chieftains understood of the religion they had embraced, and which they forced upon their subjects. In 963 the sons of Eric assumed the supreme authority in Norway, and having been baptised in England, thought it their duty to pull down the heathen temples, and forbid sacrifices in all places where they had the power. A little later, Olaf, famed for his piracies, touching at the Scilly Islands, was persuaded by an old hermit to be baptised, soon after which, and in ignorance of this event, he was chosen king unanimously by a general "Thing" (parliament) held at Drontheim. As soon as he had strengthened himself on the throne, he resolved on the extermination of heathenism. He began by destroying the heathen idols and temples, and made public proclamations to the people of Norway that Christianity was henceforth to be the national faith. He went from one kingdom to another, summoned the parliaments, and compelled them to accept the Christian faith. When in one of these he had ended his speech, a member stood up, but "when he would begin to speak, such a cough seized him, and such a difficulty of breathing, that he could not bring out a word, and was obliged to sit down again." Another and another tried with like results, and it came to this,—that all agreed to what the king proposed; and all were baptised before the "Thing" was dissolved. In another district he offered the alternative, "either to accept Christianity or to fight." Thus proceeding from one part to another, he forced all whom he encountered into a nominal adhesion. His motives may have been partly fanatical and partly political. At a period when Christianity was becoming so corrupt as about the year 1000, the change from heathenism was not so great after all. Soon schools and monasteries arose, and civilisation made rapid progress. The way had been preparing for Olaf by the gradual intermixture of these races with those to the south who were further advanced in civilisation.

The Slavonic races were brought within the Christian pale about the same period as Norway, but by means better suited to the genius of Christianity. In the eleventh and twelfth centuries, Poland and Pomerania were rescued from heathenism. Not till the twelfth or thirteenth centuries did Christianity penetrate into large sections of the east of what is now the kingdom of Prussia; and the last territory of Teutonic heathenism in Lithuania was unreclaimed till the beginning of the fifteenth century—not very long before the time of the Reformation.

Thus for upwards of 1000 years, embraced within the period usually termed the "Middle Ages," there was an active aggressive work going on, in which for a long period Britain took a most promi-

nent part, and by which all Enrope was delivered from the observances of heathenism. This work was conducted with more or less zeal, self-denial, and devotion ; and, especially in the earlier periods, possessed champions, of whom, though we may lament many of their errors, and regret that they did not confine themselves more to the simplicity of the Gospel, and did not follow more strictly early Christian example, the Church of Christ has no reason to be ashamed. There is, especially in their faith and courage and devotedness, much that is worthy of imitation. As the corruptions of the Church increased, the work became more superficial, and depended more upon the arm of flesh for its prosecution ; and the Church, lowering its standard, and binding round with the thin covering of an ignorant profession the evil practices which it ought to have uprooted, itself became infected, and suffered consequent deterioration. Whilst, however, acting with a higher knowledge of Christian truth and requirements, we must not let this period, with its many heroic examples of missionary zeal, escape our attention, or lose its effect in stimulating to like faith. Mr. Maclear deserves our thanks for bringing before us, in so interesting a way, material of sterling value, hid for the most part hitherto out of sight in the musty tomes of old Latin authors, read only by the few.

A notice of Missions of the Middle Ages would

be imperfect without a reference to the missions of purer churches, which continued amidst the general declension to burn as lights in a dark place, and which were directed towards the members of the Church of Rome herself. These missions, centering in the Alpine fastnesses of the Waldenses, and conducted with no lordly pomp, or show of earthly power, but in the apostolic method, by the simple preaching and teaching of the message of salvation, permeated through a large portion of Europe, and aroused many from the slumbers of a corrupt faith. In the very darkest ages of the Church there was not a town or village, from London to Turin, where friends of the pure Gospel were not to be found, to give refuge and comfort to the sympathising traveller. These missions had a most powerful influence in preserving a faithful seed in all countries of Europe. Like an electric chain, they bound together those who mourned in common the corruptions of the time, and who, if they had stood alone, might have been overwhelmed by the flood of superstition. To them is, at least in some part, due the appearance of such men as Wycliffe, and John Huss, and Jerome of Prague, who, by their writings and preaching, kept alive the fire of a living godliness, which, long smouldering beneath, burst forth at the Reformation, to deliver many of the nations from the thralldom of Rome, and to spread abroad the light and the liberty of a purer Christianity.

THE EAST AND WEST.

SOME ACCOUNT OF A WELL-WORKED CHARITY.

BY W. GILBERT, ESQ.

THERE are few things which create more respect for the English nation in the mind of a foreigner, understanding the language, than the numerous appeals to the benevolence of the public for the support of different charitable institutions, to be found in the columns of the *Times* newspaper, and the liberal and ready manner these appeals are responded to. But if he should carry his reading further, and open Sampson Low's list of the London charities, it is more than probable that wonder will be added to respect. But, at the same time, if the question be analysed philosophically, it is more than probable that the very number of our charitable institutions may bring with them a source of weakness ; or, at any rate, an occasional loss of power. Union is proverbially strength, and yet it is no difficult task to find half-a-dozen or more charities in London for the same end, and frequently in the same quarter of the town, each having its own establishment, and paid staff of officials, thereby diminishing the funds which were paid into the manager's hands for religious or charitable purposes without affording the slightest advantage in return.

A lively and talented discussion on this subject took place in the columns of the *Times* newspaper, in the autumn of 1861, in which many instances were brought forward where a loss of fifty per cent. on the charitable subscriptions, in certain undertakings, was absorbed in the expenses of management, and one instance was shown where the expenditure amounted to seventy-five per cent. The result of the correspondence was, that a public meeting was held at the "Thatched House Tavern," at which the Duke of Manchester presided, when it was determined to try the experiment of forming a charitable society, through which the whole of the funds subscribed for the relief of the poor should reach them without the slightest deduction whatever, and from this resolution originated the subject of our present memoir—The Society for the Relief of Distress.

The organisation of the society is of the simplest possible description. A body of gentlemen, composed principally of noblemen, bankers, and merchants, formed themselves into a guarantee committee. They subscribed from their own pockets, beyond their contributions to the charity, sufficient

to pay all working expenses, including house-rent, clerk, printing, advertising, &c. Three honorary secretaries, and a working committee, were chosen, who, with the almoners of the society, were all to work gratuitously. London was divided into about sixty districts; to each, at least one principal almoner was to be appointed, with whom the working committee alone corresponded. It was the duty of this almoner, specially to make himself acquainted with the different ministers of religion in his district, without distinction of sect, and to assist them in relieving such necessitous cases as they should bring under his notice. That he should visit personally each case, at least once; afterwards he could leave the amount he considered necessary for its relief with the minister, who had introduced it to his notice, or any other person in whom he could confide. One imperative rule was imposed on all almoners of the society—that equal respect should be shown to all ministers of religion, without distinction of denomination. They were also to be strictly prohibited from interfering with the religious creed of any poor person, or talking on religious subjects with any, except those of their own particular persuasion. The only general theology allowed them was “Peace and good-will towards all men,” the committee having a great repugnance to its being thought that they wished to proselytise by means of the relief they offered. The almoners were also to put themselves in communication with local charitable societies; and, if necessary, to assist them with contributions, and, in general, to make themselves as useful in all benevolent works, as the means at their disposal would allow.

The next care of the working committee was, to obtain an unpaid staff of almoners, or agents, and with this intent, they inserted an advertisement in the *Times* newspaper, inviting volunteers to act with them in the good work they had on hand. The appeal was most numerously responded to; in fact, so many offered their services, that the committee had some difficulty in making a choice, without wounding the feelings of those for whom they could not find employment. When the list of almoners and agents was completed, it offered perhaps as singular an aspect as could be found in any charitable association in existence. It was composed of almost every respectable class of society, members of the wealthier and higher portions of the community predominating. Members of Parliament, merchants, noblemen, bankers, officers in the army and navy, a considerable number of the former holding commissions in her Majesty's Guards, engineers, barristers of eminence, tradesmen and ladies, Roman Catholics, Dissenters, and clergymen of the Church of England. Added to these were medical men of the highest eminence, who all willingly offered their gratuitous assistance.

A sufficient staff of almoners having been collected, they were appointed to different metropolitan districts,—one at least to each, but sometimes

two, or even three, to the more populous or poorer parishes; and after a short appeal for funds to the public, and the immediate friends of those connected with the society, and which was most liberally responded to, operations commenced. It might be thought that a work based on principles so inoffensive and charitable would have met with the countenance and good-will of all. Such, unfortunately, was not the case, and a strong antagonistic feeling in certain clerical quarters was exhibited against it. Divers clergymen denounced the movement as an attempt to introduce Godless charity, thereby attempting to separate almsgiving from religion. In vain it was argued, on the part of the society, that such was not their intention. That the majority of the society's agents were attached members of the Church of England; but who, while reverencing their own creed, held all other Christian ministers and sects in equal personal respect. Their efforts were still opposed, and occasionally energetically denounced, till some more enlightened of the clergy, especially in the poorer districts, who had witnessed the kind efforts and inoffensive bearing of the society's almoners, stood forward in their behalf, and spoke of them with the respect and good feeling which was their due. In a short time, also, the workings of the society were brought under the notice of that liberal prelate, the Bishop of London, who not only complimented them on their deeds, but has since presided at each of their annual meetings, and perhaps it is now not going too far to say that among the many admirable charitable institutions in the metropolis, there is not one more generally spoken of with good feeling, than the Society for the Relief of Distress.

It would be difficult to estimate the amount of good, in a charitable point of view, which has arisen from thus making the rich personally acquainted with the poor. From the immense extent of the metropolis and the isolation of the poorer class from the richer, the acquaintance of the latter with the less fortunate of their fellow-citizens has been limited indeed. The rich, in fact, have hitherto had but little opportunity of knowing the poor, except as being represented by the whining street mendicant or begging-letter imposter, assisted occasionally by those modest bands of loud-voiced vagabonds who infest our streets in the frosts, and, bawling their misfortunes to the inhabitants in the vicinity, trade upon the state of the weather. Through the medium of the society's operations, a more intimate acquaintance has been made between the rich and the poor, and in consequence, an amount of respect for poverty has arisen in the minds of the wealthier than had existed before they had practical experience in the matter. In fact, it would be impossible to visit among the respectable poor and mark the fortitude, patience, and honourable feeling with which they support their miseries, without a sentiment of affection arising from the meeting.

Some cases of the kind, quoted in the society's records, are exceedingly singular. A soup-kitchen, in the winter of 1861, was opened in Lant Street, in the Borough, and an almoner of the society was sent to attend it, with instructions not only to subscribe to it, but to assist, with further contributions, any particularly unfortunate cases which might present themselves to his notice. He remarked, among other recipients, a very old woman, but through whose scanty garments a considerable amount of respectability was apparent. He made inquiries into her case, and found her to be the widow of a respectable tradesman, who had died in great poverty. Rather than apply to the parish for relief, she had supported the most intense poverty. She had never applied for parochial aid, considering it would be derogatory to the memory of her late husband, that his widow should be known as a parish pauper. During the whole of the winter she had contrived to maintain herself by hemming soldiers' pocket-handkerchiefs, by which she earned eighteenpence a-week. On this scanty sum, with a corner of a room given her for shelter by some one scarcely more affluent than herself, she had contrived to live without a murmur. This case is principally mentioned as showing the different estimation in which the respectable poor hold parochial relief and private charity. It is more than probable the poor creature would have starved rather than apply for the latter, but the former she received with gratitude. Another case of the same kind, at present being assisted by one of the society's almoners, may be quoted, as a specimen of the aversion of the respectable poor to parish relief. In the neighbourhood of the "Elephant and Castle," a poor woman, seventy-five years of age, was found in great distress. She had hitherto contrived to maintain herself and a bed-ridden daughter, about fifty years of age, by ironing. Latterly, the old woman accidentally burnt her hand, and was thereby prevented from pursuing her avocation. Little by little the scanty remains of their clothes found their way to the pawnbrokers, but still the old woman, though unable to resume work, would not apply to the parish. At last her flat-irons commenced disappearing one by one, and the workhouse, in spite of all her exertion, was no longer in the distance, when her case was brought under the notice of the society, and fortunately the terrible ultimatum of the parish was spared the poor woman.

But of all classes of the poor which have come under the notice of the society's almoners, none have caused more sympathy and admiration than the Spitalfields weavers, not more from the integrity and respectability of their conduct than from the dignified resignation with which they bear the fearful misery which now oppresses them. From the silence they observe when in misfortune, their case seldom comes prominently before the public; yet, among no class of the suffering population is there to be found objects more worthy of com-

miseration. Even with those at present in work, their lot is hard indeed. At velvet weaving, (one of the best paid portions of the weaver's handicraft) if the husband takes the loom at six o'clock in the morning, and, his wife relieving him, he continues till twelve o'clock at night, the amount of their joint earnings for the week will not exceed twelve shillings. From poverty, hard work, and insufficient food, their race seems to be dying out. The average duration of life among them, arising from excessive infant mortality, is not more than eighteen years. There is something truly lamentable in thus watching an honourable and intelligent race of men becoming extinct. Without wishing to enter on a subject of political economy, it is doubtful whether it is not the duty of Government to step in and arrest their total decay. The country owes much to the mechanical ingenuity of their forefathers, and should surely pay something of the debt to their descendants. Emigration might, in fact has been proved, to be advantageous. In the winter of 1862, the Rev. J. Pattison, rector of Spitalfields, assisted by the Rev. Wm. Suter and other clergymen, attempted to get up a subscription to pay for the passage of a certain number of weavers to Queensland, as an experiment, and they applied to the Society for the Relief of Distress to assist them in their effort. The society immediately headed the subscription list with 300*l.*, and then commenced exerting themselves to obtain the remainder among their private friends and the public at large. They succeeded so far as to raise money enough for the passage and outfit of two hundred and eighty persons, all of whom have done well in Queensland. Surely, after so satisfactory a result, something might be done by Government to assist them in a similar manner.

But the poor alone have not been the only gainers by their inter-communication with the wealthy. The latter have learned by the intercourse strong lessons of charity, noticing the kindly and affectionate assistance rendered by the poor to each other. This is particularly observable among women, and some of the instances recorded by the society's almoners are exceedingly beautiful. Space will not allow us to go deeply into the question, but we cannot refrain from giving a few instances among the needlewomen.

1. P. T. This woman supports a sick sister and her little child. All day she works to support herself, and a great part of the night to support her still poorer relatives. Though in rags, she is always cheerful, and in person exceedingly cleanly. Her nightwork she performs apparently without the slightest idea that she is doing more than the ordinary duties of her life, and has never been heard to utter a complaint on the extra labour thus thrust on her.

2. G. N. An old woman. She entirely supports herself, and greatly assists an invalid sister. They earn between them about six shillings a week, with the addition of one shilling and sixpence from

private charity. They have given house-room, and occasionally food, for two years, to a delicate orphan girl, not in any way related to them.

3. W. R. Very poor, but very industrious. Is always the first to assist others. A short time since, the mother of two children, working at a sewing-machine, died; and W. R. not only obtained some crape for them for mourning; but collected, in addition to her own little contribution, fifteen pence towards finding them clothes.

4. M. G. A very good worker, but slow, very honest, and very poor. For more than twelve months she has gratuitously shared her one room with another worker, a poor deformed woman, who, from her infirmities, can only earn three shillings a week.

Perhaps, however, nothing caused the almoners of the society, unaccustomed as they were to mix with the poor, greater surprise than the respect, without servility, with which their visits were received. Their surprise was perfectly excusable, for few unpractised in works of the kind are aware of the perfect respect the poor have for those who unostentatiously are employed on missions of mercy. During the time the society has been in existence, not one complaint of importunity or rudeness on the part of those they visited, has been recorded by the almoners. Some of the proofs which might be brought forward to the contrary, are exceedingly curious. Two gentlemen, one a member of a noble family, shared between them the district of Wellclose Square, in the east of London. When they returned home in the evening they naturally related to their wives the scenes of misery they had witnessed. Stimulated with a desire for aiding their husbands in their good works, they determined also to visit the poor in the same neighbourhood, and relieve their physical wants, especially those of the sick. They were put under

the care of a Bible woman, and commenced their visitations. They generally made two visits a week, and each day they returned home more pleased than the day before, with the duty they had imposed upon themselves. After a week, or ten days, when they were graphically describing the misery they had witnessed, the sick-beds they had visited, the aid they had given, and their attendance at a ragged-school, which had been started in the locality, they were asked whether the poor they had seen were of the respectable class? They replied they were not, for, although they were very civil to them, they were evidently very demoralised generally. Upon further inquiry it was found the locality they had visited was the notorious Blue Gate Fields, with Tiger Bay,—perhaps the most lawless district in the metropolis. Fearing that, if the position in society of the two amiable Samaritans should be known, they might be exposed to importunity, they were requested to discontinue their visits, it being arranged that their contributions should be sent through another channel; but the anecdote is simply quoted to prove that among the most depraved there exists a latent respect for those employed upon works of mercy.

As an experiment the Society for the Relief of Distress has been eminently successful in many ways. It has taught the rich how much there is to admire among their poorer brethren; it has taught them, that great as their charity may be, it is exceeded by the charity of the poor themselves. It has proved that that eminently Christian virtue, charity, may be exercised to the fullest without creating jealousy between Christian sects; and if it has not fully taught the poor the kind feeling of the rich towards them, it is simply due to the quiet and unostentatious manner the society's almoners have preformed their labours.

PROSPECTS AT CANTON.

COMMUNICATED BY THE BISHOP OF VICTORIA.

A RECENT visit to the city of Canton, and opportunities of intercourse with missionary brethren at this station, have induced me to date from this place a descriptive account of missionary prospects at Canton.

It is more than nineteen years since I first visited this city, and the change which I have been privileged to witness in the popular disposition and the bearing of the local Chinese authorities is very remarkable and encouraging to the friends of missions. In 1844 we were followed through the streets by crowds vociferating most insulting words and threats, except in the immediate neighbourhood of the foreign factories. Once or twice, when I paused for a few moments under the arched gateway of the city wall, the tumult became so great, and the mob

showed such mischievous intentions, that I was glad to effect a secure retreat from the threatened violence, and never ventured to repeat the experiment upon their forbearance. To have entered inside the city would have been attended with the certainty of severe bodily injury from the infuriated rabble. The opprobrious epithets applied to foreigners in the edicts of the mandarins, served to fan the flame of popular antipathy against the subjects of Christian nations.

Now, however, all this is changed. Wherever a foreigner walks or rides he hears no insulting words, and is free from all annoyance. We are now at liberty to visit every portion of the city and suburbs; and missionaries are able to pursue their work among the people without let or hindrance.

The Anglo-French occupation of the city for four years entirely removed all previous restrictions, and rendered it impossible for the local government to revert (even if willing to do so) to their former invidious exclusion of foreigners from the city. All this change has of course been the result of political causes, and the severe lessons received during the bombardment and capture of the city.

I am sanguine enough also to believe that moral causes have had no slight share in producing this favourable change in the popular mind. We were very fortunate in landing at Canton—during its occupation by a foreign garrison—some excellent and zealous clergymen of the Church of England labouring as chaplains on shore among the British soldiers and marines. I am able to assert from positive knowledge, that there was a considerable number of pious soldiers, who held weekly and even nightly meetings for prayer and reading of the Holy Scriptures in the various guard-houses on the city wall. On two different occasions I confirmed in all, in the autumns of 1858 and 1859, above 300 soldiers, in a building temporarily used as a Christian church, and originally a Buddhist temple in the northern portion of the Tartar city. The soldiers were highly favoured in having very zealous ministers in such men as the Rev. Messrs. Hnleatt, Jacob, and others, who laboured indefatigably for their spiritual benefit. The consular chaplain, too (Rev. J. K. Gray), most disinterestedly gave a large portion of his time and strength in assisting the military chaplains; and his personal labours and influence were greatly blessed in deepening a spirit of piety among the attendants on his week-day classes for religious instruction. I am assured by one of these clerical brethren that even at the present time the moral benefits of this good influence survive, in the distinction which the native population learnt to make in favour of the British soldiery. Cases of wrong, drunkenness, and violence, though, unhappily, not unfrequent, were nevertheless much more rare than might have been expected from the presence of so large a body of foreign soldiers and marines in the city. The past labours of medical missionaries; the remembrance of such men as Drs. Parker and Hobson; and the recent measures of the military authorities on behalf of the famishing destitute Chinese—all helped to strengthen this good influence.

At the present time there are about twelve English and American Protestant missionaries scattered over different parts of the southern and western suburbs, who have their schools and chapels in various localities, both within and without the city. Though the baptised converts do not probably exceed in all 150 persons, there is a spirit of attention and a willingness to listen to the preaching of the Gospel which these brethren state to be full of encouragement at the present time.

The influence of the Rev. J. K. Gray, the only clergyman of the Church of England at Canton, is, and has been for many years, most salutary and beneficial among the European residents, amounting

(exclusive of missionary families) to less than a hundred persons at the present time, through the diversion of foreign trade to Hankow and the northern parts of the neighbourhood of the river Yang-tze-keang. Divine service is held on Sundays and in the morning of every week-day in his temporary church at Honam, on the opposite side of the river. Most of the mercantile residents have also their dwellings there, the prospects of a return of the former trade being too uncertain to encourage the generality of the European and American firms to expend their capital in buildings on the splendid and spacious site of Shameen, raised and recovered from the bed of the river, and offering an extent of area of half a mile nearly in length, for a magnificent foreign city and settlement.

On Shameen a parsonage is already built, and tenanted by the consular chaplain. The elegant church in course of erection, was well-nigh completed, but a portion of it fell to the ground through imperfect masonry in its construction, and it will not be finished for the next three months. Among the foreign community of merchants, consular officials, mercantile clerks, and custom-house tide-waiters, Mr. Gray's ministry and diligent pastoral visitations have been the means, under God, of producing one of the most striking changes in the moral condition of the settlement that has ever come within the limits of my observation. He is also a real helper of the missionaries, with whom he is on terms of amicable and cordial brotherhood.

Among the proofs of the altered spirit of the native authorities, it is interesting to specify their marked advances towards foreign officials. I was surprised some weeks ago to receive, at Hong-Kong, from a native interpreter, a letter ostensibly written to me at the request, and on behalf of the new Governor of Canton Province, informing me of his recent elevation, and arrival at the scene of his government, and, amid the usual adulatory phraseology of Chinese officials, inviting the interchange of neighbourly offices. I wrote to the British Consul to authenticate the document; who wrote to me that the latter emanated from His Excellency Kwo Sung Taou, the Footac, or Governor, of Canton Province. During my visit here, I have paid this high functionary a visit, at his own official residence within the city, at which interview I received the usual firing of salutes, and other attentions, accorded to his equals in rank. Three days after, he returned my visit, by mutual appointment, at the British Consulate. What passed at our interviews it may be expedient not to detail, nor to incur even the remotest risk of bringing inconvenience and loss upon a liberal statesman, in a country and under a government where every public man is watched, and espionage is ever on the alert. Suffice it to say, that he now has in his possession, as my present, a complete copy of the Holy Scriptures in Chinese, two copies of our

Liturgy, two copies of Dr. Martin's work on the "Evidences of Christianity," and Mr. Nevins's excellent "Summary of Christian Doctrine."

It has been my privilege to preach on two Sundays at the little English church at Honam. On the whole, the occupation of Canton by a foreign force has left behind moral results favourable to the missionary cause. But we naturally mourn the destruction of the beautiful site of the foreign factories, with its verdant foliage, its fine garden, and its beautiful church. Still more are we called to lament the advantage taken by the French authorities of the present weakness of the Chinese Executive, in their violent resumption of old Roman sites, or of what are alleged to be such; and the enclosure of a large space as the area of a new Cathedral and monastic establishment, on what was a little time since one of the most extensive government establishments within the city. The public laying of the foundation-stone is appointed to take place in a few days, and no pains have been spared by the French Consul and the Roman Catholic clergy to render it an attractive occasion to every class of foreign residents and visitors invited from Hong-Kong.

On my leaving the shore to embark in the steamer for Hong-Kong, a civil mandarin of the third rank, and an intimate friend of the Viceroy of the two provinces (Canton and Kwangsee), insisted on paying me the complimentary attention of accompanying me on board in his full official costume and dependent peacock's feather. He professed a general acquaintance with Christian doctrines. I found he knew the late Dr. Morrison, and was even baptised in 1834 by the Rev. Mr. Vachell, chaplain to the East India Company.

I have great satisfaction and feel much thankfulness in stating that in this, the twentieth year of my connection with missionary labour in this land, I have been privileged to see more abundant fruits of missionary success than in any former year. During the present year I have been called to confirm sixty Chinese converts, and to ordain two native deacons of our Church. On Easter Sunday last I admitted the first native minister of our Church to holy orders at Shanghai. During the present week I have also admitted to the ministry a second native Christian, amid a large concourse of Chinese worshippers in our cathedral, and under circumstances of more than ordinary solemnity and interest.

Political events in this vast empire are not at present of a very encouraging nature.

The recent perfidy and cruelty of the Imperialist authorities in the recapture of the city of Loo-chow from the Taepings, and their following up victories, obtained by British help, with all the horrible barbarities of pagan warfare, are a sad blot at the present time in the history of our international intercourse.

The future of China is wrapt in obscurity, and is calculated to baffle the most sagacious mind. And yet we will not believe that our labours have been in vain in the Lord. The foundations of a native Church have been laid in this land. We will not despair of the Christian commonwealth. We need more numerous and more efficient labourers. We need a greater simplicity of aim in all of us who are labouring here. We need more fully the prayers and faith of the Church at home. Above all, we need chiefly and pre-eminently a larger outpouring of the Spirit upon us and our work.

THE CURIA ROMANA.

BY L. DE SANCTIS, D.D.

OF the Curia Romana the Pope is the head, he being, in the eyes of Roman Catholics, *the Church*; his voice the voice of God; his ordinances the ordinances of the Church, to which blind and unquestioning obedience is due, however contrary they may be to the Divine Word. There is no order, decree, dispensation, or indulgence, which does not emanate from him. But how, it may be asked, can one man be sufficient for these things? How can he direct the whole body of the Roman Catholic Church? By means of his Curia, of which he is the supreme head.

This Curia is so admirably organised, that to my thinking no system can surpass it, and hence many Protestants are caught in its snares. Its one defect (apparent, however, only to those that believe the Gospel) is, being a thoroughly human organisation, and entirely opposed to that which the Holy Spirit has bestowed upon the Church of

Christ. It has been the master-piece of Satan for eighteen centuries, and hence its perfection. Protestants and Catholics, who are ignorant of its nature, believe that the Pope does everything, because everything is done in his name; but the more exactly informed are aware that the Pope occupies the greater part of his time with politics, and in the administration of his temporal power; another portion is spent in processions and amusements; and a very small part indeed given to the affairs of the Church, which is governed by the Curia in the Pope's name. Let us see how this is done.

The highest rank in the Roman Curia belongs to the Cardinals. What are these cardinals? In the first ages of Christianity, when the Pope was only Bishop of Rome, the priests appointed to the different churches of the city were called Cardinals. Any one conversant with ecclesiastical antiquity knows that there were two kinds of churches in

Rome—those in which the faithful assembled, and the hospitals which had a chapel annexed; both being called *tituli*. To the first was appointed a priest; to the second, a deacon; and the priest and deacon of these *tituli* were alike named Cardinals. There were at that time no Cardinal-bishops, but the Cardinal-priests were the Parochials of Rome, the Cardinal-deacons the Rectors of hospitals. The Cardinals, in short, formed the Presbytery of the Pope in his character of Bishop of Rome. This is their historical origin. But when the *Curia Romana* began to put on its splendour, the Cardinals were not content with so lowly a beginning, and wished to claim a divine origin. Accordingly Pope Innocent III. (Décret Greg. libr. IV. tit. XVII. cap. *Per venerabilem*) invented one for them, and found it in Deut. xvii. 8—13, where he pronounces the “judgment between blood and blood” to signify judgment in civil and criminal causes; that “between stroke and stroke,” to signify judgment in matters ecclesiastical and matters temporal; and “judgment between plea and plea,” to signify judgment in any difficult case whatever; which judgments, according to him, all belong to the Pope and the Cardinals, the latter being signified by the priests of the tribe of Levi, while the Pope is the judge spoken of in the passage. This invention of Pope Innocent III. gave so much satisfaction that Pope Eugenius IV. proclaimed it anew in one of his institutions; while Pope Pius V. went a step further, and in his institution beginning *Postquam* *verus* declared that the Apostles were the Cardinals of Christ; and theologians and canonists, proceeding to draw inferences from this doctrine, have laid it down that, after the Lord’s ascension, St. Peter having become Pope, the other Apostles remained his Cardinals.

Cardinals are of the order of priests and of deacons both, retaining the title of the church or hospital to which they are nominated. Sixtus V. definitively fixed their number at seventy; that is to say, six bishops, fifty priests, and fourteen deacons. The six Cardinal-bishops are—the Bishop of Ostia and Velletri, who is the Deau of the Cardinals; the Bishops of Porto and St. Ruffina; of Albano; of Frascati; of Palestrina; and of Sabina. These six are the Pope’s suffragans in his quality of Archbishop of Rome, which title he unites with those of Head of the Church, Patriarch of the East, and Primate of Italy. The fifty Cardinal-priests are for the most part Bishops, Archbishops, and even Patriarchs; but as Cardinals they are only priests, and in their pastorals are to call themselves so. The Cardinal-deacons may probably be priests, but they are not publicly to officiate as such; nay, they may be simple clerics, but they are looked upon as deacons, although not really so. These Cardinals, assembled under the presidency of the Pope, form the Consistory, which is little more than a mere formality. The Pope in this Consistory makes Bishops and creates Cardinals (such is the term used by the Curia), but he does not consult any of them. He

reads a discourse already printed; the Cardinals are indeed to be present, but they are not, as we said, consulted, nor can they speak, but they all form part of the different congregations of which the Curia is composed, and some of them are Prefects or Presidents there.

The second rank in this Curia is occupied by the Prelates. These are a medley of bishops, priests, clerics, and laics, called by the Pope to take part in the affairs of the Curia, and putting on the episcopal dress, only without the cross and the ring. These Prelates occupy themselves with diplomacy, administration, jurisprudence, and ecclesiastical affairs. A Prelate successful in diplomacy, even though he be a laic, is often made Archbishop, and sent as Nuncio to foreign courts. Those who apply themselves to administration are sent as governors into the provinces; those who take to jurisprudence are made civil or criminal judges—the chief Roman tribunals being composed of Prelates; and, finally, those who devote themselves to ecclesiastical matters become secretaries of one of the ecclesiastical congregations. The Pope, the Cardinals, and the Prelates, then, form the Curia, which consists of the different congregations, or ecclesiastical tribunals, we are about to describe.

The first of these is the Holy and Universal Inquisition. Your readers need not fear that we are going to inflict upon them an account of prisons or tortures, or to indulge in declamation against so unchristian and arbitrary an institution in this nineteenth century of ours. No; the Inquisition is judged and condemned. It still exists in Rome, indeed, but its former destructive and devouring days are over, though it is still a powerful auxiliary to the Roman Curia. It is only in this light that we need regard it.

Formerly, the congregation of the Inquisition had a Cardinal Grand Inquisitor, but for some time past the Pope has taken that office upon himself, and declares himself the head of the Inquisition. There are at present twelve Cardinal Inquisitors, the first of whom is secretary of the Inquisition. There is a Prelate as assessor, and a Dominican friar a commissary, assisted by two other friars called companions; there is an advocate of rites, whose duty it is to oppose all innovations in the liturgical matters of the Roman Church, and there is a certain fixed number of Counsellors and *Qualificatori*, nominated by the Pope, who give their services gratuitously. These last extract from all books or manuscripts, denounced or sequestered, the objectionable passages, and proceed to *qualify* them, either as heretical, schismatical, bordering upon heresy, immoral, and so forth. The Counsellors assemble every Monday, and discuss affairs under the superintendence of the Commissary; on Wednesday, the Cardinals meet and discuss the vote of the Counsellors, and proceed to deliberation. On Thursday, this deliberation is reported to the Pope, who decides infallibly. When very important questions are mooted, the Pope cites the general congregation,

and then Cardinals and Counsellors discuss them in his presence, and receive his decision.

Protestants have a horror of the word Inquisition, because they only view it on its darker side, of which I am not speaking, since in these days it has scarcely any existence. I am only pointing out how admirably qualified this Inquisition, even in its present state, is to serve the cause of the Papacy. Its laws have never been abrogated; they cannot, indeed, be put into execution (owing, the Pope declares, to the wickedness of the times), but they still exist. The Inquisition has indeed been suppressed by other governments, but it exerts an influence even in countries where it has never been established, as we shall now show.

Although, strictly speaking, the tribunal of the Inquisition only exists in Rome, still all Bishops are Inquisitors in virtue of canon law, and of the oath that they take at their consecration. Each bishop swears: "The Apostolic decrees, ordinances, appointments, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others." Now, amongst these ordinances is that of exercising as much as possible the office of Inquisitor. Indeed, in the same oath the Bishop explicitly pledges himself to persecute and fight against, to the utmost of his power, "heretics, schismatics, and rebels against the same our Lord (the Pope) and his successors."

In virtue, then, of Canon law, and his consecration oath, every Bishop is Inquisitor in his own diocese; but as the civil laws cramp his power, he has to fulfil his duties as best he may, by writing to the Inquisition at Rome to denounce all persons that act contrary to the interests of the Papal Church. It is thus the large number of officials composing the Inquisition are constantly kept employed. All Bishops are in correspondence with it, and thus the Pope, by these means, knows the affairs of all the world; the Bishops being his agents, or, more properly speaking, his spies. The Inquisition, then, may fairly be said to extend wherever there is a Catholic Bishop, but to exist under the form of a secret and carefully-concealed conspiracy. This explains its great utility to the Papal cause, and accordingly it ranks first amongst the congregations of the Curia, and is presided over by the Pope himself. Everything done, said, or published in any country against the Roman Church, is at once referred to it, and it takes such measures as place and circumstances admit. All this I say of my own personal knowledge, having been for ten years one of the theological *Qualificatori* belonging to it.

Another essential point for the Romish Church is to have Cardinals and Bishops who will sustain and defend it, come what will; it signifies little whether they are learned, or of high character, so only they

be devoted to the Pope. Now although the Pope may of his own will make Bishops and create Cardinals, there is a sacred congregation called *The Consistorial*, which occupies itself in preparing candidates for episcopacy. This Consistory is presided over by the Pope; it consists of some of the Cardinals, and its secretary is a Prelate. When Cardinals have to be made, no trouble need be taken to inquire into their character if taken from the Prelates of the Curia, for they are already well known; if they are to be Cardinals of the Exterior, they are recommended by their sovereigns, and there is scope for diplomacy. If, again, they are to be Cardinals belonging to Protestant countries, the Secretary of State and the Propaganda examine and decide whether their appointment is likely to advance the Catholic cause. Therefore, in the matter of Cardinals the Consistorial Court has little to do. But it is otherwise with regard to Bishops. If these belong to the Pontifical States, they are well known in the Curia. If not, their nomination comes from their own sovereigns, but in different ways. There are sovereigns who, in conformity with the Concordat name the candidate and submit him to the approbation of the Pope, who remits the nomination to the Secretary of State, who examines whether there are good diplomatic and political grounds for approving it. If there are, it passes up to the Inquisition; and if approved there, too, it goes to the Congregation of *Bishops and Regulars*, and next to the Consistorial Congregation, who give their final vote and settle the pension of the newly-elected. If the question relates to missionaries who are to be made Bishops at the seat of their mission, all requisite information is derived from the Propaganda. Before the existence of this Consistorial Congregation these subjects used to be discussed in the Consistory, but Sixtus V. judged it more advisable to reduce the latter to a simple formality, and instituted the Consistorial Congregation, where subjects could be discussed more conveniently and secretly by persons chosen by himself.

In some states, Bishops are made by the sovereign sending three names to the Pope, who chooses one of them; in others the sovereign sends a list of eligibles, which the Pope examines, cancelling the names that he disapproves, and then the prince has liberty of choice amongst those approved; and this approbation is granted in the Consistorial Congregation in the manner above stated. And what part has the Holy Spirit in the election of these Bishops? Every Christian will at once see that He has none.

But there are still several other congregations to be noticed, in order to understand the entire system of the Curia Romana;—these I reserve for my next letter.

L. DE SANCTIS.

GENOA, 14th Jan., 1864.

ON THE CARE OF THE BLIND IN LONDON.

BY A SPECIAL INQUIRER.

FROM a paper read before the Congrès de Bien-faisance, in 1862, by J. T. Harnwick, Esq., Assistant-Commissioner of the Census, we find that the total number of blind in the United Kingdom is about 30,000, and in London there are 2638. In England there has been an absolute increase of blind persons since the previous census; but it is satisfactory to find that—allowing for the increase of population—blindness has decreased. In Scotland and Ireland there has been an actual decrease. The results of the recent returns show that, in 1862, there were in England, 19,352; in Scotland, 2860; and in Ireland, 6851 blind persons.

To these numbers must be added 197 for the Channel Islands and the Isle of Man; therefore in round numbers the number of our blind is 30,000, or one to every 1000 of our population.

It is worthy of remark that blindness is more frequent in agricultural than in manufacturing districts; that the relative proportion of the sexes among the blind is about 113 males to 100 females. In England and Wales there are, under 20 years of age, 2702 blind persons; and over 20 years of age, 16,647. In estimating the number who may be eligible for employment in industrial pursuits, there is a basis furnished of 6049 under 40 years of age, and 10,553 under 60.

In the census papers there were no inquiries as to the *causes* of blindness, except one question, "Whether blind from birth?" and to this there were 1846 replies in the affirmative.

The seamed faces of many of the blind who are to be met with in town and country, sadly show what numbers have lost their sight through the neglect of parents, among the poor, to have their children vaccinated; but from personal inquiries made of blind persons in London, we find that this cause of blindness is decreasing, and that it is mainly the result of purulent ophthalmia, scarlet fever, "fits," explosions in mines, and other accidents. One man with whom we conversed had been a soldier, and became blind from the effects of a sunstroke at Malta.

To the foregoing facts let us add, that the number of blind persons throughout the world is estimated at 3,000,000.

As, however, this paper professedly deals with home-blindness, and especially that of the metropolis, we now proceed to furnish the results of recent personal visits to the different institutions for the blind in London itself.

Taking a little preliminary trip in the *chiaro-oscuro* of the Underground Railway, entering at Farringdon Station and emerging at Gower Street,

we make our way to 125 and 127, Euston Road, near St. Pancras church. Here we find, to use the language of a writer in "Household Words," of March 5th, 1859, "an obscure little brush, mat, and basket-shop, which has outside its window an oil-picture, representing blind men and women at work upon brushes, mats, and baskets. The shop is the repository of an institution." Here, in truth, are the head-quarters of "the Association for Promoting the General Welfare of the Blind." We shall soon get "glimpses of the interior," and of its industry; but the inmates are at dinner. Meanwhile, let us remember that the whole of this enterprise has sprung out of the active benevolence of Miss Gilbert, a blind lady, and the daughter of the Bishop of Chichester. Of the 30,000 blind in the kingdom, 14,000 at least belong to the more helpless sex, but the generous and devoted founder and lady president of the association has not confined her sympathies and plans to her "dark" sisters; but has sought to shed light on the path of blind men also.

The undertaking was commenced in 1854, and its first object was to ensure regular employment to blind working men.

The "Association for the General Welfare of the Blind" was formed in 1857, and at present it affords assistance, in various ways, to 170 blind men and women. Of these 61 are supplied with regular work at their own homes, at sums varying from 1*l.* 4*s.* to 1*s.* 6*d.* per week; 26 are instructed and employed at the Institution in Euston Road, and 25 are engaged in selling goods for the Society. Particular attention is paid to the instruction of those who are unable to earn their own living. The *mental and religious welfare* of the blind is also sought, and classes for this end are held in Westminster, Marylebone, Islington, St. Luke's, and Greenwich.

Another important object is to teach trades to those who, from losing their sight after 21 years of age, are ineligible by the rules of most blind-schools for admission as pupils. This is unhappily the case with about nine-tenths of the 30,000 blind in the United Kingdom. The value of such an institution as that at Euston Road is greatly enhanced by the threefold difficulty—that there are not many of the blind who have an opportunity of learning a trade, that the trades taught are few in number, and that those who have acquired an industrial art rarely obtain constant employment, or a market for their manufactures. In consequence of these difficulties, great numbers are reduced to beggary and degradation.

In an appeal published on the 1st of January,

1864, it is stated that, "at present, there are no fewer than 250 blind men and women applying to the Association for help, many of whom are begging in the streets for want of work."

Let us now turn to the more cheerful aspect of affairs, as presented in the interior of the building at Euston Road. Our polite guide, conductor, and exponent to-day is Mrs. Levy, the wife of the director, Mr. W. Hanks Levy, who is confined to his room by temporary indisposition. He is blind himself, and next to the lady patroness, herself blind, he is a mighty motive-power to this benevolent enterprise. His activity, energy, and ingenuity are truly wonderful. He has made journeys into the provinces, and even one journey to France, for the discovery of improved methods of work in the old callings. Among the results of his explorations, he brought back from France a plan of basket-making upon blocks, which affords an additional means of occupation to the female inmates. As to his *ingenuity*, Mrs. Levy shows us his chessboard for the blind, with draughtmen and chessmen made for their special use. There are also two or three sets of contrivances for assisting blind-writers, which space forbids us to describe, but which, with the museum, reading and library-room, are well worthy of special examination.

As a matter of course, a museum for the blind can appeal only to the sense of touch; and thus, at times, may be seen the blind superintendent teaching natural history to the blind men and women, and causing them to pass their hands delicately over the stuffed beasts, birds, and fishes, whose names and habits Mr. Levy describes to them.

It was while in the museum, that there entered the shop-porter. His step is quick, yet quiet; his voice is kindly, soft, and cheerful.

"Shall I take a book, please, to that poor woman?" is the question he puts to the matron.

The answer is in the affirmative, and a large embossed volume is put into his hands. Ere he glides away, we ask him some questions. He has a "glimmer" of sight in one of his eyes, helped somewhat by an artificial pupil. Yet he often walks from twenty to thirty miles a day; goes right into the heart of the City with Mr. Levy's bank-book; carries abroad heavy bundles of mats, or bulky basket parcels; and, save on dangerous crossings, he asks and needs no guidance. But his case is even exceeded by the four "travellers," who are perfectly blind, three of whom make punctual calls for orders, east and west, in City or suburbs; while a fourth often travels fifty miles into the country, both receiving and supplying orders. This man's name is Richard Rudd, a farmer's son. The orders received by their town and country travellers, are generally committed by them to memory, with perfect accuracy; sometimes servants write them out, and put them into the traveller's hand.

Ere we leave this room; we see ranged on shelves

all the books, on every system, printed in this country for the blind, with some also from France and America. These are formed into a free lending-library which furnishes unspeakable comfort to sixty-five persons in different parts of the metropolis.

Among these books, one of peculiar interest is placed before us. It is a copy of the entire works, printed at Boston, United States, in raised type, of John Milton. This book is printed on "The Universal System," invented by a blind American, who travelled over many States in order to obtain funds for extending its benefits. A volume thus printed was sent to the London Exhibition of 1851, and a medal was awarded to the inventor. It was well deserved at that time. But it is now far surpassed in practical value by other systems; being, to use the words of Mr. Levy, "as fatiguing to the touch, as is small print to the eye." Nevertheless, here is a beautiful book, and as it contains Milton's works complete, immediately there rush upon our memory the many passages found in the writings of one who, like

"The blind old man of Scio's rocky isle,"

saug in heroic strains, but of themes nobler and grander still than those of Homer; and who, over and above, was wont to recall his own blindness. And so I seem to hear afresh his invocation of "Holy Light, offspring of Heaven, firstborn;" and then his plaintive wail,

"But thou revisit'st not these eyes
That roll in vain to find thy piercing ray,
And find no dawn."

Nor can I forget his famous sonnet, addressed to Cyriac Skinner, on the third anniversary since

"These eyes, though clear
To outward view of blemish or of spot,
Bereft of light, their seeing have forgot."

Nor how his solace is

"The conscience, friend, to have lost them, over-plied
In Liberty's defence."

These thoughts about Milton's blindness, awakened by the embossed copy of his works, are intensified when, with the matron, I enter a room where three blind men are engaged. One of them, the accomplished blind teacher of every trade taught in the house, is feeding the saw-mill. Mark how, with calm precision, he presents that sharp-edged whirling steel-cutter to a thick block of wood, in successive sections. The impelling power is supplied by two blind men; one of whom, as with sturdy arms he rolls round to his fellow the ever-rising semicircle of the great wheel, has his face and forehead flushed with the toil, turned towards me. This is a cheerful task; he is not a slave, but a free-man exulting in his strength; and yet at the sight of him, I have at once summoned up before me the vision of "Samsou Agonistes," as

"Dark, dark, dark, amid the blaze of noon,
Irrecoverably dark—total eclipse
Without all hope of day,"

be grinds at the mill, or makes sport for the Philistines.

Among the apparatus and books for the use of the blind, and sold at Euston Road, besides those already noticed for teaching the blind to read and write, are contrivances to enable the blind to correspond by printing. There are also diagrams of Euclid's Elements, needles for the blind, pocket yard-measures, a mariner's compass, maps, the modified English alphabet, instruction book for the piano-forte, embossed on the ordinary system of musical notation, as used by the sighted; and various books of the Holy Scriptures, embossed according to the systems of Alston, Freer, Howe, Lucas, and Moon. These last are lent out. The lending library contains more than 200 volumes, and among these are several works of general information. Want of funds prevents further increase.

"The Scriptural knowledge thus acquired by the blind would put to shame many of those who are blessed with sight; and who, like too many having great and continued blessings around them at all times, seldom make that use of them which they ought. But the blind feel exceedingly grateful that a means is supplied which tends to mitigate their deprivation." The honorary secretary gives religious instruction, and holds a devotional service once a week.

I may not linger in the various rooms to which I am afterwards conducted. These are the "*Pitch-room*," where preparations are made for brush-making; next the brush-making and wood-cutting apartment; and, last of all, that of the female inmates. All these workers are adroit and clever, as well as wonderfully cheerful. Of the women's room, the teacher is highly intelligent. She had been a lady's-maid. After the loss of her eyesight, her misery was very great. But first an educated pupil, and then as a most successful teacher, her heart has been full of thankfulness. Her happiness is so evident, that in that room, where she and her pupils are all blind together, she radiates gladness around the whole circle, and

"Makes a sunshine in a shady place."

Small pensions are granted to aged or helpless blind persons by the Association; the children of a blind father are sometimes furnished with work similar to that produced by himself. There has also been established a lodging-house for a limited number of blind work-people, who are lodged and fed at the rate of 9s. a-week for men, and 7s. for women.

Leaving Euston Road, I repair to Avenue Road, Regent's Park, where, near to the Swiss Cottage, St. John's Wood, I come to the front of a fine building standing in its own grounds. This is the institution of "The London Society for Teaching the Blind to Read, and for Training them in Industrial Occupations." Large as the building is, it is not sufficient to provide rooms available for an infirmary in cases of sickness, and other necessary

accommodation. These inconveniences will ere long be remedied, and suitable rooms will also be provided for monthly concerts, in which the skill of the pupils in music and singing is conspicuous. There is an Embossing Fund, which provides the Scriptures and other books, including the Pilgrim's Progress, for the blind. It may here be mentioned that the system of Lucas, which is stenographic in its character, is alone employed by this society. It has the advantage of condensation, and by young people it is easily learned. But it is admitted that Moon's system is superior to all others for adults, and also for those whose sense of touch has been injured by basket-making and other unfavourable employments. The Embossing Fund is largely assisted by the British and Foreign Bible Society. The society has been and is liberally supported by subscriptions and donations, beaded by a gift from Her Majesty of twenty guineas in 1861, and by large sums voted by the City Companies, the trustees of various funds and charities. Considerable sums are also contributed by collections after sermons.

After visiting the different apartments, including the clean and comfortable dormitories, and also the sales-room for the disposal of articles made in the house, the matron quietly opens a door, and there is presented a unique and pleasing scene. Here, in a spacious school-room, I find myself in the midst of a company of more than forty persons. Only three of these can see,—the honorary chaplain, a young lady visitor, and myself. Most of the pupils are seated either at the school desks, which fill the greater part of the room; but others are elsewhere, and a few occupy benches near the front window. I sit for a quarter of an hour, listening to the Rev. Dr. Peile, as he conveys to the pupils with great clearness useful Bible class-instruction, from the character and preaching of John the Baptist, and our Lord's temptation in the wilderness. He puts also frequent questions, which elicit intelligent answers. As I enter and as I leave, I have the double impression of *darkness visible*—these forty resident pupils, unable to see the stranger or the teacher—and yet of *illumination* also. For here is the teaching and "the entrance" of that "Word" which "*giveth light*." Very pleasing is it to find that in the case of two pupils who died last year, that "there was every reason to believe that the religious instruction received had been greatly blessed by God to the soul's health of both," and that the latest act of a dying youth was "to summon as many of his schoolfellows as were at hand, and to urge them to seek betimes the grace which bringeth salvation."

Ere the day has finally closed we repair to "The School for the Indigent Blind," in St. George's Fields, Southwark, and a second visit is made in the following week, when a sacred musical concert is given with great effect by the blind pupils. This fine castellated building, opposite the Obelisk, which receives and teaches a larger

number of blind pupils than any other in the world, must be familiar to many a London reader. It was founded in 1799. There are here, on an average, 160 pupils, male and female. The industrial work includes brushes, rugs, matting, basket-making, twine, clothes-lines, shoes, knitting and netting, &c. About 30 of the pupils receive musical instruction, and several of them are every year qualified to become parochial organists. Yet it is painful to find that qualified blind organists, who were formerly pupils here, are, as a rule, inadequately paid, and others are not employed at all. There is also an instrumental band of about 30 members. "The chapel services, as far as the music is concerned, are very striking, being conducted with great order and beauty, fully proving the competency of the organist, and the hearty interest with which all the pupils enter into the whole service." To this the Rev. B. G. Johns, the chaplain, adds, that "the number of communicants still maintains its full average of about 70." Favourable reports—with specified exceptions—are given of pupils who have left the institution. *All*, except one, who is helpless from ill-health, *can read their Bibles*," and "nearly all try to practise what they know, by carrying into daily life the truths which the school taught, and maintaining a good character." They have also been taught habits of industry, and these they put into practice—not with full success—but all, probably, that circumstances admit. The latest cash account of the Institution for the Indigent Blind, indicates a yearly revenue of 97*2*8*l.* 3*s.* 6*d.**, and an expenditure of nearly 9000*l.* While much good is accomplished by the various institutions thus visited, yet they do not reach the necessities of more than *one-sixth* of the blind in London, who, according to census returns, number 2638. Moreover, the Reports of the School for the Indigent Blind (which the Jury of the Educational Department of the International Exhibition states, "does more mentally, morally, and manually than any other school in Europe"), shows that out of 60 pupils educated there, and who quitted the school during four years, not more than eight of the 60 were found to be supporting themselves. The same holds true of other institutions in the country, in measure which we need not mention. On the other hand, at Euston Road, London, in Liverpool, Sheffield, and Bradford, workshops for the blind, the sales, are largely in excess, as to money value, over the wages paid.*

"The Society for Supplying Home Teachers and Books in Moon's Type for the Blind," was established nearly eight years ago, and is running a career of ever-increasing usefulness. The Earl of Shaftesbury is the president, and, in point of fact, his lordship is thus but amplifying the Christian privilege which he enjoys, and the philanthropy which he cherishes and fosters as the much-loved president of the British and Foreign Bible Society itself. The one grand object of this new institution is "THE BIBLE FOR THE BLIND." "During the last

seven years, by means of six Home Teachers, five of whom are blind, this Society has *taught nearly 700 of the blind in London to read*. As they are taught at their own homes, the teachers carry their books to them. The most aged and helpless, the sick and the bed-ridden, all have partaken of the benefit. The vivid descriptions of the blind themselves can alone convey a true idea of their enjoyment. 'It is new life,' says one; 'When they all go out and leave me alone,' says another, 'then I take my book, and my Saviour comes and talks with me.'

The rapidity with which most of the blind learn to read by Moon's type is remarkable. A woman who had attended a class where another system of embossing was used, and who felt that she should never be able to learn it, read by Moon's type in twenty minutes. A gentleman having given a blind man an alphabet and a page of reading at the sea-side, on his return home one of the teachers found, on meeting him, that he had *taught himself* to read, and needed only a supply of books from the lending library. A little blind child of five years speedily learnt seven letters, and doubtless would soon complete her knowledge of the alphabet. A lady writes to the secretary of one whose life was indescribably wretched up to the age of eighteen. He was wont to sit at the fireside almost like an idiot—his arm almost useless from disease. He learned all the letters *in a week*. Ere long he began the Gospel of St. John, and very soon became the *most cheerful of the family*, and healthful after years of suffering.

After one good lesson, an aged Christian was able to read the alphabet, and soon he was engaged in eager perusal of the Word of God. Prostrated afterwards for thirteen months, by an accumulation of diseases, he could only lie on one side, and endured great agony. But a book was his companion as constantly as a pillow at his head, and the *wondrous and gracious words which passed under his fingers* arrested his attention when the paroxysm came on, and soothed his pain. "Here I am," he could exclaim, "in the furnace of affliction, but I have A HELPER." *The day before he died*, he was reading the 53rd chapter of Isaiah, and the 23rd and 125th Psalms: how fitted to dispel all the darkness of that valley through which he was passing.

This system of home teaching has been extended by the zeal of Mr. Moon to the continent of Europe, and is likely to be employed in heathen lands. In Egypt a beginning has been made. As to China, where the blind are so numerous, Sir Harry Parkes, K.C.B., says: "The instruction of the blind is quite practicable. The Chinese are pre-eminently a reading nation, and will appreciate our teaching their blind to read." Dr. Macgowan, for seventeen years resident in China and Japan as a medical missionary, says:—"Were a Chinese to be taught to read, and sent to the market-place or the temples, the marvellous spectacle of a blind man reading by his

fingers, would attract crowds to listen to the Gospel who might have never heard it in any other way." It is the crowning characteristic of this movement, that it puts honour on the Word of God from first to last: and so as it spreads over London, and from thence to other places, spiritual blessing follows. There are thirty-three different localities in the kingdom where the work of home teaching is now carried on, in which, including the London Society, with its east and west branches, above 4200 blind have been reached, and 2000 have been taught to read. The Bristol Association has by increased agency gained a large accession of blind pupils not before thought of, in mines and out-of-the-way corners. Both in Scotland and Cornwall, the plan of itinerant teachers and colporteurs has been adopted. Thus the smaller towns and villages are included, and when this system is general, then, and not till then, will the adult and aged blind share in this blessing.

How gladdening to be told on the authority of the last report—as read in our hearing at Willis's Rooms—of the London Society system that, "from whatever quarter a home teaching report arrives, it always tells, not only of the blind reading, but of the wicked reformed, the ungodly renewed, or the fierce become gentle. Such is the power of God's Word, when accompanied by His Spirit, and such the blessed work carried on in the thirty-three places on our list." Through the grace of God and His blessing on the Word read, many blind persons have been transformed into happy and exemplary Christians. Some of these become readers to their godless neighbours, and so bring salvation and social blessing to them. Here is a striking illustration of this:—A blind man, depraved himself, resided in a London court proverbial for its wickedness. He was asked by a blind teacher to take lessons in reading; he declined to do so repeatedly; at last his consent was gained. He was soon able to say, through the illumination of the truth, "Whereas I was blind, now I see." He became distressed about the Sabbath-breaking and profligacy prevailing around. His neighbours "see and hate the change." They threaten him; they take off the doors of his house, and burn them. But he bears it all for Christ, and by meekness and prayer at last he conquers. "And now the district visitors, who at one time could not enter that court, may pass through it with comfort, FOR IT IS CLEANSSED."

This is the *only* society likely to overtake the ignorance of the blind, both in this country and throughout the world. It does its work with wonderfully small expense,* and its fruits speedily ap-

pear. It now proposes to give employment to blind females. It is proposed to establish an industrial class for the instruction of the blind in the use of the sewing-machine. The practicability of this has been tested, and specimens of work so done may be seen at the office of the Society. Notwithstanding all that has been done by other societies to give work and wages to the blind, *blind females* are still lamentably unprovided for. "It is to be feared that the charitable assistance," says the Assistant Commissioner of the Census, "afforded to blind girls and women is quite disproportionate to their numbers, even as compared with the aid afforded to the blind of the other sex." The employment of blind girls and women at the sewing-machine will be a new field for their industry, and deserves universal sympathy and help.

Why should not this system of home teaching of the blind be taken up and practically carried out by Christian volunteers everywhere? Nothing is more simple than Moon's alphabet. Lord Radstock, who succeeded Lord Shaftesbury in the chair at the last anniversary meeting of the Home Teaching Society, before leaving the platform, made the following statement:—"It will, perhaps, be a little encouragement to those who are not yet acquainted with Mr. Moon's way of embossing, if I say that I have learned to read while I have been in the chair, and I am convinced his system is a very suitable one."*

What comfort and joy may thus be brought to many a sad and solitary one. Even now, many an aged one could adopt the Oxford lines, attributed, probably without warrant, to Milton, and could thus pour forth his gladsome song in the night:—

"I am old and blind;

Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet am I not cast down.

"I am weak, yet strong;

I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme, to Thee.

"I have nought to fear;

This darkness is the shadow of thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.

"Visions come and go;

Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song."

* "Perhaps," says *The Churchman's Family Magazine*, for June, 1863, "the Society which is doing most good in a quiet way, especially considering the smallness of its income, is that for providing Home Teaching for the Blind It seems to do a maximum of work with a minimum of means."

* For a penny stamp a packet of instructions and first lessons will be forwarded by Mr. Edward Moore, Secretary to the Home Teachers and Book Society, 503, New Oxford Street, London. Many persons both at home and in the colonies have received them, and have afterwards sent for embossed books. One gentleman has begun to teach the blind in Tasmania.

MISSIONARY ADVENTURE AMONGST THE ABORIGINES OF SOUTH AMERICA.—No. II.

BY THE REV. ALLEN W. GARDINER.

Pictou Island.—The number of small, thickly-wooded islands that, like sentinels, seem to hold watch and ward over the postern gate to the great American continent, is scarcely recognised in popular geographies, and very inadequately rendered in any but the largest maps. The last of these is familiar enough by the name of Cape Horn; but its real name is Hermit Island, and very significant of such an isolated position; for, on a winter's day, when that stern and weather-beaten form emerges like a dark shadow amid snow and spray, it is easy to value the association, and to imagine that some ancient mariner has crawled out of the green seas below, and is keeping once more solitary watch on the deck of his stranded bark.

A lover of the sublime would scarcely find a more congenial spot for meditation than the seaward side of this picturesque cluster of islands and islets. In calm weather the two oceans meet each other with a sullen bellow, and unite in forming a groundswell of such tremendous depth that a topsail-schooner would be completely lost sight of one moment, and the next appear like a castle in the air. In tempestuous weather the giant billows chase one another with the most awful fury: those living on the south-west side generally win, and come raging after the others with the continuous noise of a tropical thunderstorm. One cruise, our schooner had the misfortune to be caught in a westerly gale, about five miles from Hermit Island; and, as a sketch of a Cape Horn gale is a necessary supplement to a notice of Cape Horn, I give the captain's own words:—

"4 p.m. By this time it was blowing very hard, and the huge seas, like rolling alps, with broad and deep valleys of a quarter of a mile breadth between, came in an almost unbroken meridional line towards us. I soon found that we could run on no longer. In the hollow seas we were almost becalmed, while on their summit the wind caught us as though about to lift ship and men into the air, and send us all to instant destruction. The wild sea was flying fast; the sea-birds swept round and round us, each time narrowing their circle, as these birds almost always do when a severe gale is approaching. The high and rugged land on our left was capped in clouds, and everything wore a threatening and gloomy look.

"8 p.m. Blowing heavily, and sea running high; hatches battened down, and preventive tackles seen to at the helm.

"12 midnight. Thorough Cape Horn gale, and schooner very lively—much tossing and pitching—on deck frequently.

"2 a.m. Heavy sea struck us abaft, threw the helmsman over the wheel, and deluged the schooner fore and aft.

"3 a.m. Gale at its height, and our position rather critical in case of a sudden shift of wind.

"4 a.m. Sensible lessening of the wind. After some wild and startling blast, a hollowness, amounting nearly to a faint echo of that wild blast, succeeded it, and soon these became more and more frequent, until their frequency assured me that the gale had broken.

"8 a.m. Rapidly decreasing breeze; worked up to Lennox Cove, and dropped anchor in our old berth."

This is a fair description of the short Cape Horn gales; and in our Spaniard's Harbour storm the reader has already become acquainted with those that are severer, and happily rarer, extending sometimes over a week or ten days. These heavy storms never come without due warning; but the sudden ones will spring up in a few moments, and sometimes subside as suddenly, so that between the two it is scarcely surprising that the ocean in these latitudes is indeed a troubled sea that has no rest.

The original connection of the islands of Tierra del Fuego with the Falkland group is very evident to any one practically connected with both; although the Falklands at first sight appear to disclaim the relationship by the total absence of trees, yet the sepulchres of ancient forests are to be met with in almost every one of the 180 islands which form the group in the form of vast morasses of peat. My duty, however, is not to enter into a disquisition on the islands, but to give some information about the islanders, who in a few minutes surrounded us with their canoes, and for the first time in my life I found myself in the presence of the poor degraded and cannibal Indians of Tierra del Fuego.

This was in Banner Cove, Pictou Island; and although truly the aborigines seemed as wild as the winds and the waves which blew their long black hair about, and rocked their little canoes about into a sort of dance as they came paddling out from the cove, yet the appearance of the island was decidedly picturesque, and quite the reverse of all my preconceived expectations of the poor Fuegian's country,—the miserable lord, as Darwin calls him, of a miserable land.

"Custom commonly makes things easy," as old copy books used to say; but, unquestionably, our first impressions were rather gloomy as regarded Fuegia and the Fuegians; and the idea of cannibal neighbours so near our small vessel on a dark night, in a nearly landlocked cove, with storms and

squalls fighting it out in the distance, and Fuegian dogs quarrelling and howling on the sand-beach astern of us, formed a string of associations not particularly calculated to soothe or regulate the mind.

The next morning, however, brought with it a most unusual circumstance—in these latitudes: namely, a perfectly calm and fine day; and the forebodings of the previous night passed like a dissolving view before the cheering influences of the landscape. Beautiful woods, in which evergreens abounded, fringed the water's edge, and under their shadow-line a number of canoes were passing to and fro amongst the little creeks and passages between the islands. Groups of natives were to be seen variously employed. Some were spearing crabs in shoal water; others were fishing in the kelp; some of the girls were on a reef looking for sea-eggs; and in the woods, the dull hollow sound of blunt axes indicated that a few were collecting firewood. Next to the wigwam and the canoe, the fire is the great institution of a Fuegian family; and, except from accidental causes, it is never allowed to go out. It is carefully kept up in the wigwam all night, carried out into the canoe for the day, and home again in the evening. Sometimes it is half a tree that is blazing away at one end, and members of the family will be sitting comfortably on the other; later in the day, perhaps, it is a signal smoke on a rock, made by throwing green bushes over a bright fire; and occasionally it dwindles down to a single burning stick, or even a smouldering brand, which has to be swung round and round in the air before kindling up again. Still, in some form or other, fire is preserved, and it is very rare indeed to see a Fuegian family *light* a fire, though they have the materials at hand—flint, iron pyrites, and moss—and are acquainted with the use of them.

The sailors were much amused with the canoes, and especially diverted to think that each had a little galley-fire all to itself. The canoe fires were placed upon a layer of clay, that is fixed exactly amidships, and also serves for ballasting the canoe. The canoe is trimmed well aft, and carries very little weight in the bows; and, consequently, is very readily turned, as though on a pivot, almost with the facility of a Hansom cab.

The women sit aft, and usually manuege the canoe entirely; the men rarely taking a paddle in hand, except on emergencies. The leakage of the canoe, which is considerable, runs into a little well abaft of the fire. Here a girl usually sits, and bails away with a bark cup. The men sit forward of the fire, and well out of the smoke, which usually blows into the women's faces, unless the wind is abeam. They rarely go out in bad weather, for their canoes are so unseaworthy, that the first sea shipped would infallibly swamp the largest Fuegian canoe, as they have no buckets to clear her soon enough; and, besides, the seams of the canoe leak terribly in a sea-way. Still, if caught in a

squall, their management is very adroit, but quite the reverse of boat tactics. Instead of either running before the sea, or else, if able, keeping stem on to it after the fashion of a whale-boat, a canoe looks almost broached-to, and sidles along in the trough of the wave till a chance occurs, and then over it goes into the next trough, and so on, always falling off exactly when a boat would meet the wave. Watched from the deck of a vessel, the progress of a canoe, under these circumstances, somewhat resembles the sidelong motion of a frisky horse going up a street with a tight hand on the port rein. The jabbering in a canoe, when under difficulties, is tremendous. The men have a great dread of cold water, and do not swim nearly so well as the women, owing to the occupation of gathering sea-eggs keeping the latter in better practice. We soon became familiarised with the Picton islanders; and there was something so natural, interesting, and almost homelike in meeting with men, women, and children, after contending so long with the boisterous elements, that every misgiving seemed hushed up for the time. Even our Dutch cook's lethargic system appeared galvanised into a momentary twinge of excitement, and, mounting on the top of his galley, he surveyed the panorama with palpable emotion, and made some guttural observations to himself, which the mate subsequently informed me were to the effect that he should like to settle here. He then collapsed, descended, and dived in among his saucepans again.

My instructions being simply to form an acquaintance with the aborigines, learn their manners and customs, and gain by practical experience such an insight into the "genius loci" as might pave the way for the development of some gradually matured and systematic course of procedure on the part of the Society, I had, of course, very little time for exploring the interior of the larger islands, or for making any collection of specimens worthy of general notice. I was fortunate in obtaining some valuable furs from the Indians, which reached England in safety, and also in taking over eighty young trees to H. E. the Governor of the Falklands, in the hope of their thriving at Port Stanley. My chief regret on this point is due to various accidental circumstances, which, together, formed a respectable chain of evidence, and led me seriously to entertain the idea that there are extensive iron mines in Tierra del Fuego. But having no boring tools on board, nor any engineering appliances, and very few reliable chemicals, it was necessary to turn from the guesses at truth to the more urgent and immediate responsibilities lying directly before us.

My plan of action with the natives was to make short trips with them, either in their canoes, or accompanying them in our own whale-boat. In this way I hoped to become sufficiently familiarised with their daily life so as to discern their real character, and so to translate our ideas of the Fuegians into definite conceptions of what they

really were, and how we could safely to themselves, and ourselves, pioneer the way for them out of their present state of degradation into a higher and a happier condition.

The Pieton islanders were very soon on excellent terms with us, and the marked contrast between our whale-boat, oars, guns and accoutrements, with their canoes, paddles, slings, and dingy furs, always secured us the concession of superiority, even when numerically we were much inferior. But, on the other hand, I very soon found it quite unnecessary to repeat my cautions to the men about betraying any feelings of ridicule in the presence of the natives. The same "hands" who from the deck of the schooner had chuckled mightily over the miserable appearance of the savages alongside, now found, when far out of sight of their vessel up some inland creek, that they were much more upon a level than they had supposed with these weird and sinister-looking gypsies of the woods and the waters. They had no objection either, when the cold winds came sweeping down from the snow-clad hills, to warm themselves by the fires which these ignorant savages kindled into a flame in half the time that we highly-civilised people could have done it; or, when tired and hot with rowing, to have water brought them in bark cups from some beautiful spring hidden away under the trees; and they were always ready to share with us their simple meal of fish, sea-eggs, and berries, in return for the corn-merchants and gulls which we shot for them.

A few short extracts from my journal will, perhaps, convey a simpler impression of Fuegian life than a more carefully written statement made from the notes; and if the reader will make allowance for the rough experiences under which they were written, it will introduce a more interesting phase of life in my next number. It has been my lot, assigned to me by a gracious Providence, to bring the first Fuegian family to the Falklands, to receive the first Patagonian chief to dinner on board the mission schooner; and a few days ago, to entertain the principal chief of the Araucanian Indians at our station, after his journey of 120 miles. Now, if I simply stated these facts without detailing the long and laborious systems of effort which must precede every success in missionary life, it would amount to a "suppressio veri," and totally defeat the object of these notes, which, though assuming a different form now than originally intended, were contemplated rather as private memoranda of facts which might prove to my friends at home, and especially my college friends, that there is nothing at all depressing or discouraging in missionary life, and that this department of effort in the Church of Christ is indeed a delightful one.

Lennox Island, May 17, 1853.—Two canoes came in this morning from the direction of New Island, and landed upon the rocky point of an islet about a mile to leeward of us: they then kindled a fire as a signal to another canoe, which soon afterwards made its appearance. Two more canoes,

later in the day, took advantage of the calm, and paddled up from their fishing-ground at Navarin Island. In the afternoon I went on shore, and took a sketch of the party round the fire, and afterwards assisted them to haul their canoes out of the reach of the anticipated high tides that evening. They put kelp down first, to prevent the bark of the canoes from being injured by the shingle.

Fuegian Wigwam, May 18, 1853.—Whilst I am writing these few lines, a party of Fuegians is surrounding me closely, and the fire of huge logs in the centre of the wigwam, though pleasant enough, doubtless, for them, in the wild simplicity of their few furs and birds' skins, feels insufferably hot to me in pilot cloth and fishing-boots. Their dogs are as usual snarling and barking in chorus, and my faithful "Bob" has accompanied me with an air of special vigilance, and is evidently in a very fierce frame of mind, apparently oblivious of the fact that he was once himself an ignorant Fuegian pup before he joined our mission.

I am watching the manufacture of a native basket which is being woven for me out of rushes, and for which I am to give a knife when satisfactorily finished, with a proper handle. That child behind evidently thinks there is something in my coat-pocket, but there isn't. Catch me putting anything in an outside pocket with present company. The poor old woman crouching down for warmth on the smoky side of the fire has lost an eye, and her feebleness, withered look, and cackling tone of speech, contrast painfully with the merry looks of these nine bright-eyed children, whose elastic footsteps enliven this wild abode, and whose shrill clear voices join in the Fuegian salutation "Yama senna." Only six out of this party are new faces; the rest are all of them old friends of last year's cruise.

Woolaston Island, May 31.—Left the schooner to-day in the whale-boat, in company with a party of the natives, and found this large island indented with two bays, one of which, Gretton Bay, is a very fair roadstead. It is also intersected by an inland passage, which, however, is not navigable, even for small vessels. In some of the creeks, the water was very shoal, and in one the ice had already begun to form, and was thick enough to oblige one of the men to stand in our bows with an axe to cut a passage. But in the deeper water there were no signs of ice. About sundown we reached the settlement. It was in a snug little cove, with an entrance seaward from the south-west, besides the canoe-passage by which we came in from the north-east. Smoke curling up among the trees indicated the wigwams, and, pulling up to windward, we soon heard the barking of their dogs; and, together with the five canoes in our company, pulled in easy time under the shadow-line of the cliffs, and beached our boat. I took some presents with me into the wigwam, and sat down by the fire. Whether this island, from not being so thickly wooded as the rest, is healthier and drier, or whether the fishing-

grounds are better, probably from both causes, the Woolaston Island natives are far the finest specimens of the island Indians. Their canoes were longer and stronger, and their fishing-tackle decidedly superior to the natives of the other islands: their demeanour, too, was more independent, in fact, almost unpleasantly so; and, though our men behaved well, yet I could see there was a pretty well understood feeling amongst them, that we were only just holding our own. Three of our party were six feet in height, but there was a

Fuegian standing by the fire, who by the breadth of his shoulder, development of muscle, and spring of his movements, would, I think, have very easily disposed of the strongest of the three. There was not the slightest indication of short allowance in their commissariat. Fish were hanging up in the wigwams, and sea-birds and seal-blubber, and there was also a strange piece of meat, too white for seal's flesh, and certainly not dog's, but which I did not care further to investigate, having already sufficient proofs of their reputed cannibal propensities.

THE KOORDISH TRIBES.

YOUR readers have often heard of the Koords, the wild dwellers chiefly of the mountains in the eastern part of Turkey. They are very numerous, but, as Turkey takes no census, not even an approximate estimate of their numbers can be given. There are three classes, the Zaza and the Koormange, who each speak a language bearing the same name, and the Kuzzelbash, who, according to their location, use either one of the above-mentioned languages, or a mixture of them and the Turkish, or the Turkish alone. The Zaza and the Koormange are Mohammedans; the Kuzzelbash, though they, too (to the Turks), profess to believe in the prophet, behind their backs curse both him and his followers, and have in reality a strange and but little understood compound of Mohammedanism, heathenism, and Christianity. They are believers in Ali, whom, to Christians, they confound with Jesus, saying that they give him this name to deceive the Turks. They have a sort of sacrament resembling the Lord's Supper, in which they are said to use bread and wine; but, as it is celebrated at night, and no one not of their own faith is allowed to be present, we cannot speak of it with certainty. From this sacrament they exclude those who, for any offence, are deemed unworthy to receive it, and by so much are in advance of the nominal Christians of this land. They believe in the transmigration of souls, and that, according to a man's character here, his soul will after death have a habitation of honour and pleasure or of dishonour and suffering. It is a favorite idea of theirs that the souls of certain men will enter donkeys, and, by enduring blows and hard work, atone for the sins of this life. "Who knows," say they, "through how many changes these souls of ours have passed!" They hold many pantheistic notions, supposing, among other things, that the divinity resides in a certain tree, to which their enemies the Turks say that they pay divine honours. They say that the divinity resides in certain of their number, who are called *dède*, or *dada*, and to whom they pay great honour.

An illustration of these pantheistic notions, and, at the same time, of the readiness and even the earnest desire of some of these poor people to learn

the truth, is afforded in an interview which I recently had with one of their number. A member of our Theological School entered my room, saying, "I met a Koord in the market-place, who says that he must see one of the missionaries. What shall I do?"

"Bring him in," I replied, and in a few moments a white-bearded, venerable-looking man entered, and at once prostrated himself upon the floor, and, before I could prevent it, kissed my feet.

When I said to him, "Stand up! I, too, am but a man—worship God!" he replied:

"I do. You are God."

"No, no!" I replied, "I am, like you, a poor sinner, who have come to tell you of Christ, the only Saviour."

"You are Christ," he replied, with much earnestness.

Supposing him to be insane, I asked the young man who brought him whether it was not so.

"I know not," he replied. "When he saw me, and learned who I was, he said 'you must take me to one of the missionaries,' and the people in the market told me that he had before made the same request of them."

The fact was he was giving me the honour of one of their *dadas*. I then learned from him, when briefly told, the following story, the truth of which I have since learned from others. He is one of seven or eight persons in the Kuzzelbash village of Meughi, some ten miles distant, who have for some years been convinced that their system of religion is false and worthless, and that the truth is with us. They came to this conclusion, not by hearing, but only by hearing *about*, our preaching. Their fellow villagers call them Protestants. When I asked the Koord what he wished from me, he replied:

"I wish you to tell me how to be saved."

For an hour or so I then preached Christ to him, and finally told him that he would find these and other things written in God's Book, which I would sell him. True to his Koordish nature he told a lie, saying "I have no money." But, when I fixed my eyes on him, and said "Don't lie, but show me your money," he took out his purse, containing some nine shillings, and gave it to me. I then set

before him the sin of lying, and asked him whether he wished to buy the book. He said yes, and paid me for it. The young student then led in prayer, and at first the old man said "Amen, amen!" Then "Right! that is right!" and at length became so earnest in uniting in the petition that it was difficult to tell which was leading in the prayer.

He then left, promising to come again. A few days afterwards he, with some other Koords, meeting one of our helpers upon the road, told him of the Testament, and that because of it the villagers threatened to drive him from the village. He at the same time openly avowed his faith in Christ as the only Saviour.

The name of Aligako, a chieftain residing some thirty miles north from Kharpoot, has been frequently mentioned. He has a Bible in his house, and professes to be governed by its teachings so far as he knows them, and has been anxious to have a teacher reside among his people. We once sent a professedly converted Turk thither; but he lacked the faith and zeal needed to labour in such a field, and soon left, and, for more than four years, Aligako and his people have been alone. A member of our Church, a man who, in past years, has suffered much for the gospel's sake, recently offered to go, and we decided to send him on a visit of exploration to Aligako's people. Accompanied by another helper he went, and was joyfully received by the chief, who showed a room which he had built for a school. With some fifty Koords they spent till midnight talking of the Gospel, all giving interested attention, as they did during the two days spent among them. But I am sorry to say that the teacher could not remain. A neighbouring tribe was making war upon them, and had slain two of their men, and, in revenge, the relatives of the slain men had, contrary to the orders of Aligako, slain one of the other party. The chief said, "If my conscience would allow me to take vengeance on my enemies, I have men enough to go and destroy them; but I have learned from the Gospel

that it is not right, and thus my hands are tied. What shall I do? I shall only defend myself in case they attack me."

The warfare of the Koords is of the guerilla kind, their attacks being by night, or from ambush upon small parties of men, or single travellers, or men at work in the fields, so that we fear that a long time may elapse, ere Aligako will have peace again. Leaving him our brethren visited several other chieftains, and were by all received with the greatest cordiality. The wife of one, in her husband's absence, when they proposed to pass on without stopping, replied, "What should I say to my husband if I let you go away without enjoying our hospitality?" Speaking of the hope they had that teachers would come among them, she said, "Why do you leave us in this darkness? Will not our blood be required at your hands?"

At the house of one of the chiefs our brethren met an Armenian blacksmith, who travels from place to place among them, working at his trade, and who said, "The Khoords are all of one mind. All desire that the missionaries would send them teachers." It cannot be doubted that there is a very general readiness there to listen to the Gospel message. But let me caution your readers against inferring too much from these things. One trouble, and quite a serious one it is, too, is that, when we speak of such encouraging tokens, it is certainly very far from true, that all who manifest an interest in the truth are ready to receive it, and that the missionary work is about done among those who have yet the alphabet of the Gospel to learn. We know not that there is among the Koords a single man ready to receive the truth in the love of it; but, for some reason, some among them are ready to receive religious teachers, and, be their motives what they may, we may hope that good results would follow sending the right men to tell them the way of life. From 15*l.* to 18*l.* annually would pay the expense of the person before mentioned as ready to labour among them.

MEDICAL MISSIONS.

THE MEDICAL MISSIONARY TRAINING INSTITUTION AND DISPENSARY, EDINBURGH.*

A FRESCO painting of Argyle, the martyr, soundly sleeping, a few hours before his execution, often meets the eyes of our senators in one of the lobbies of St. Stephen's. The very room where his lordship lay so peacefully, prepared to die, may yet be seen in the heart of old Edinburgh; and hard by, if not under the same roof, is the central institution of the Medical Mission, which has branches already, though one of our younger societies, in India, China, Madagascar, and Syria. The spot—so rich in recollections of the Christian peer, and godly men of other ranks, and specially noted as

the meeting-place of the first General Assembly in Scotland—has long been surrounded by the lowest haunts of poverty, vice, and wretchedness. Romanism, alcohol, and kindred spirits, have done their deadly work for ages; and the Cowgate, viewed from either of the lofty bridges that span it, looks like a vast gloomy trench with human swarms moving about at its bottom. But Christian philanthropy has arisen to repair the desolations of many generations; and, amid other agencies aiming with varied success at the social and spiritual elevation of the people, the Dispensary and Training Institution is at once intensely local in its immediate benefits, and world-wide in its ultimate bearings.

* A list of the officials of this society will be found in our advertising columns for April.

Men of professional eminence are directors of the Medical Mission, and some of them take an active part in its central operations. Dr. Burns Thomson, the Superintendent, unites the skill of a physician with the gifts of an Evangelist. A staff of assistants and volunteer students are at once learners and workers; Christian nurses go where specially needed; and a band of lady visitors complete the agencies, and find ample scope for all their zeal, and tact, and energies, among the homes or haunts of more than *six thousand* enrolled as patients every year. The remarkable results, temporal and spiritual, in proportion to the expenditure, begin to attract the interest and aid of Christians of all denominations, near and far off. Were it merely a *local charity*, it might be safely left to the good people of Edinburgh; but the plans of the Mission are so expansive as well as Scriptural, that it may properly appeal to the Churches for enlarged support. Several of the great societies in England—Churchmen and Dissenters—as well as more than one of the Presbyterian Churches in Scotland, now employ in their foreign fields men trained in the Central Institution.

Two months ago the readers of CHRISTIAN WORK had a view of the Mission from its own report; and now a few words may be acceptable from one unconnected with the Society, not even a resident in the city, who has often visited the Cowgate, carefully marked the progress of the work, and been delighted by the hallowed enthusiasm that pervades the Institution; the harmonious action of its complex arrangements; the joy from immediate fruits, and the longings for more; and the thorough adaptation of the varied appliances for preparing the students to go out to all lands with more than well-earned degrees—ardent, self-denying, and ready to every good work.

Here is the *daily routine*.—After breakfast and early worship, special cases are attended to, both medically and spiritually. Then household visitation of the sick, which is rich in opportunities of healing, removing prejudices, and unfolding the truth as it is in Jesus. At noon, eye and vaccination cases on alternate days; at 1:30 the door is opened for general cases; at two an address and prayer—then examination of patients. From four to seven is devoted to out-door visitation. After seven, medicines are dispensed, as the premises unhappily do not admit of doing so when prescribed from two to four. After worship, night cases; accidents are attended to at any hour.

“Last Monday the writer went to the Cowgate as the patients, and mothers with sickly infants, were gathering at the door. They were admitted to a back-room, where Christian ladies waited to welcome them, and to read, as their numbers grew, the Word of Life. Exactly at two o’clock the door was shut. At the Superintendent’s request, I conducted the short service, standing in the doorway, with about forty patients before me in the back-room.

“After reading some words of the Lord Jesus, I spoke as simply as I could on David’s prayer,—‘*HEAL MY SOUL*,’ showing *what ails the soul and what heals it*. They were very attentive to the word, which was followed by a prayer. Turning round, a crowd of students were between me and the front-room—the dispensary, which had formerly been a dram-shop. There sat the presiding physician—ready for his work; for this is not always left to the Superintendent, a band of Christian brethren coming on allotted days, when they can, to share the responsibilities, the labours, and the honours of this Christ-like enterprise.

“My little part in the work was done, and I hastened off to catch the train, deeply impressed with the scene, and resolved to study more carefully than ever the principles and plans of the Mission, and commend it by tongue and pen as an admirable example of Christian Work.”

Let us now make a rapid survey of this Mission, and its *fourfold object*:

I. A SUBSTANTIAL BENEFIT TO THE SICK POOR.

In addition to medicines, where there is need, ladies and the nurse attend to other urgent wants. Food, wine, tea, &c., are provided.

The following statements, which were taken down from the nurse’s lips, and are given nearly in her own words, will illustrate this:—

“Having been sent one day by the doctor with a little provision for a woman, I went and knocked at her door, basket in hand. When I told her that I was from the dispensary, she gave me a very hearty welcome. Her illness was a painful one, and prevented her working, so she had been in great want. She told me there was not a bite in the house; that when it was dark she was going with a few rags to get threehalfpence to buy a pennyworth of meal and a halfpennyworth of milk; that she had had nothing better for many a day. I urged her to lay her case before the Lord, and said if she were willing I would lay her case before Him in prayer. ‘Do you pray?’ she said, in astonishment. ‘Well,’ I said, ‘when we want anything in the dispensary we just tell our Heavenly Father, and he helps us.’ After prayer she listened with much earnestness to what I said about the Saviour. Before leaving I gave her the articles with which I had been sent, for which she was very grateful.”

On re-visiting this woman the following week, she said to the nurse, “Ever since yon afternoon I’ve never wanted, and all the medicines the doctor has been giving me have done me good, for he asks a blessing on them all.” Dr. Thomson adds, that “the nurse has been very useful to this woman, who is now rejoicing in Jesus. She sometimes tells nurse, ‘it was a blessed loaf that you brought me.’ She was admitted as a member of the Free Church at last communion.”

II. SPIRITUAL GOOD TO MEDICAL STUDENTS.

Besides those connected with the Mission, nineteen general students have been already registered for

this year. Attendance qualifies for the public boards, and there is reason to know that they reap more than merely professional advantages. A young doctor who died lately—a few months after he had begun a promising career—was in the habit, after hearing Dr. Thomson's addresses, of repeating what was most suitable every Sabbath afternoon in one of the wards of the Royal Infirmary. The following extract-letter from a young doctor just comfortably settled in ordinary practice, is a sample of many that cheer the Superintendent in his arduous work.

"How shall I tell what '39' has been to me! When I went there I knew nothing of medicine; when I left, had I failed to pick up, the responsibility was my own, since the opportunities for seeing and hearing were most ample, and the facilities for learning great. But there is another aspect of the Institution which stands out more distinctly in my memories of the past, and which was of the greatest good to me. From the first day to the last I was connected with '39' (nearly two years), it was ever my greatest pleasure to be within its precincts and in the society of its inmates. In it the slightest ripple of discontent never grated on my ear. The duties were arduous, often most harassing and perplexing, and drew forth many a weary sigh; but, in harmony with the whole spirit of the place, they were carried on the wings of faith and prayer to the throne of grace. When difficulties came, they were met in firm dependence on the Divine help in answer to earnest prayer. These were lessons I prize most highly, and from which I have benefited in my start in practice in a measure at least equal to the professional advantages I then enjoyed. Wherever I am placed in life, I shall consider it alike my duty and privilege to aid as best I can the objects of the Institution."

Who can calculate the good that may thus be realised, apart altogether from the direct aims of the Mission?

III. EVANGELISTIC ACTION.

In addition to means within and without the Dispensary already noticed, there are several classes and eight weekly meetings. Devoted ladies and students give effective help. The Superintendent's Sabbath evening service is the most important, and appears to have been much blessed to souls.

Take an example from the work of the humblest agent of all—the nurse. She says:—

"The doctor sent me to see an old infirm man who had been ill a week or two. After inquiring how he was, I looked round, and saw there were several dishes on the table needing washing, also that the floor required to be scrubbed. I put water on the fire for the purpose, and while it was heating, I took up a prayer-book which was lying on the table, and began reading it aloud to him. Next time I went to see him I took the Douay Bible with me, and asked if I would read a little to him. He

said I might, and I read the 8th chapter of Romans, and he asked questions now and then, sometimes making remarks of his own. He seemed surprised that this fine reading was in the Catholic Bible, and said to a shoemaker, who was sitting by, 'Isn't that nice reading, man? Hand me down my own Douay Bible.' The next chapter read was the 17th of John, to which he listened with great interest, comparing his own Bible with one in our own version which I showed him."

This old man died not long after, and there was good reason for hoping that he died in the faith of the Gospel,—the thirst for the truth thus awakened leading him to that "well of water springing up into everlasting life."

IV. A TRAINING SCHOOL FOR MEDICAL MISSIONARIES.

This completes a bird's-eye view of the plan. Time and space fail for bringing out fully what is really the most important part of the work to the supporters of missions. The best illustrations will be furnished as each ex-student, from Nazareth to Peking, gives graphic reports, such as Dr. Valentine's in last number. Let a few words show the relation between the centre and the far-off stations. Dr. Andrew Davidson, writing from Madagascar to Dr. Burns Thomson, says:—"Your work becomes insensibly the measure and character of the medical missionary's task. I know I often map out my work in unconscious reference to yours." Another Doctor writes from Peking:—"I think more of '39,' the longer I live; I say 'God-speed' with a full heart. The most successful as well as the best-conducted Medical Missionary establishment I have ever seen, is my old home." It is suggestive, and almost sublime, to find that the life-blood that circulates in the old dram-shop, in one of the lowest and vilest districts of the kingdom, is making its pulsations felt to the ends of the earth.

Ten years ago, amid myriads of Hindoos, I often lamented the want of the medical medium as the greatest blunder in modern missions. It seemed almost unaccountable that the conjunction of healing and teaching in the Gospel and Apostolic histories, had not been adopted as our example; and all the more strange in India, where the Providence of God had made the healing art the means of Britain's first obtaining a firm footing in that great empire. Now that the work advances so auspiciously, let the friends of missions help its leaders, that they may consolidate the Central Institution, and multiply the branches.

The gallant Colonel Davidson, who is at the head of the Edinburgh Volunteers, and in the heart of many a Christian movement, lately said that there are *two enterprises* which do not get fair play in proportion to their importance. One of these awaits an editorial admission to these pages, and the other is the MEDICAL MISSIONS.

J. FORDYCE.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE decision of the Privy Council in the cases of Dr. Williams and Mr. Wilson has come unexpectedly upon the public. The bearing of that decision is of very great importance to the future of the Church. It fixes that two doctrinal principles, considered hitherto essential to orthodox belief—viz., the inspiration of the Scriptures in every part, and the eternity of future punishments—are open questions to the clergy; that subscription to the Articles does not bind them to the assertion of either of these propositions. This decision did not receive the sanction of the two archbishops; but was approved by the Bishop of London. It has, of course, excited much discussion in the journals. The *Guardian* does not see how the Privy Council could have come to any other decision, though "there can be no doubt at all that the Church of the reformed days would have rejected such teaching as Mr. Wilson's with horror." "Be it observed," it adds, "that the obligations of a clergyman of the Church remain just as they did before this unhappy trial. He will still be bound in honour and conscience, as witnessed by his promises and subscriptions, to believe heartily as the Church has received, and to minister honestly as the Church prescribes. The doubtful point is, and always has been, how far obligations of this sort can be enforced on the unwilling by law. There is but one way of suppressing new heresies—namely, new dogmatic decisions. But to call out in days like these the slumbering authority of the Church—or rather of a single branch of it, our own—in this kind, would, it may reasonably be feared, lead to far worse evils than the occasional endurance of an unsound ecclesiastic in a country parish." The *Record* looks upon the decision very much as a Scotch verdict of "not proven."—"On the whole we cannot but regard the judgment of the Privy Council as one involving grave mischief, and allowing much scope to those who may desire to 'bring in privily,' what Scripture terms 'damnable heresy.' It is, however, better in such matters to refrain from exaggeration, and to

view the subject with judicial calmness. Even Dr. Lushington's judgment was open to some grave objections, and the prosecution clearly proved that the bulwarks of the Church of England were no absolute protection against treachery from within, any more than from violence without. The most serious alarm might be felt if the judgment is to be used for the purpose of disparaging the authority and inspiration of the Bible." The *Times* says:—"It will be as well at once to recognise the fact, which is made pretty evident by this decision, that the existing formularies of the Church are not sufficient to exercise any adequate control over the development of modern opinion. They were, in fact, composed in a distant age, with reference to controversies now obsolete, and they cannot possibly be expected to settle questions which were never raised, and almost unknown, at the date of their composition." The *Spectator* says, that it "decisively sets free the consciences of English clergymen on the three questions most essential to the sincerity of the Christian intellect of our own day—the nature of the inspiration of the Bible, the meaning of justification by faith, the duration and limit of the Divine retribution to be exacted for sin." The Rev. F. D. Maurice says:—"It is from the hope which I see dawning through the decision, that theologians may be led into a braver investigation of their own language, and so into a more manly, more distinct, less rhetorical employment of it in their teaching of the people, that I hail that vigorous and courageous application of the legal intellect to our controversies." The *Inquirer* (Unitarian) glories in the decision:—"Thus ends this famous trial. No longer can our bibliolaters endeavour to establish their dogma in our courts of law. The idea of 'criminal proceedings' or 'penal consequences' hanging like a Damocles' sword over the heads of those who bring scholarship and piety to the intelligent interpretation of the Bible, as of all other books, will no longer be a hindrance to a free scientific theology." It is thus recognised by all parties, that the decision is a most important one, and very materially affecting the position of the Church and the clergy.

The appointment of an Ecclesiastical Commission to consider the question of subscription has caused considerable discussion in Parliament and elsewhere.

The Convocation of Canterbury has had only a brief sitting, and has adjourned till after the Easter holidays. The question of chief interest in the Lower House was the report of the Committee on the Burial Service. It recommended no change in the Service itself, but the gradual restoration of discipline:—"In recommending, in place of any such course," viz., alteration of the Service, "restoration of spiritual discipline, your committee are persuaded that any such restoration must be gradual; administered at no private discretion, but by competent tribunals, and according to fixed laws; and they cherish the hope that, when the bearings of this question are clearly understood, the lay members of the Church will cordially co-operate in such restoration, as conducing to the best interest, temporal and spiritual, of the people, to the glory of Almighty God, and the advancement of His truth." The Committee on Subscription brought forward a new form of assent to all contained in the Church Service. In doing so they made the following statement:—"It appears to this committee to be essential to the welfare of the Church that there should be required from her clergy, not only a promise that they will conform to the Liturgy, but also a declaration of their *ex animo* acceptance of the Prayer-book and of the Thirty-nine Articles. It is obviously most important that the members of the Church should have this solemn assurance, that her ministers honestly and conscientiously assent to the formularies which they recite."

The annual meeting of the London Congregational Association has been held. The report read gave an interesting account of the work done during the past year. The object of the Association is to evangelise the dark places of London by means of Christian visitations, Church action, and territorial missions. There is a central committee for the management of the general affairs of the society, and district unions for the superintendence of local action. The report stated that during the year five agents had been appointed, several new congregations formed, the Territorial Mission Chapel contracted for, and a very healthy stimulus given to the membership of the Churches connected with the Association. The report contained many interesting facts relating to the various districts where the operations have been most vigorously sustained. The chairman, Mr. Samuel Morley, expressed his deep sense of the need of increased spiritual agencies for the evangelisation of London, and as he had offered to pay the third part of the cost of twelve mission chapels, and the whole expense of half a dozen of iron rooms, it was earnestly hoped that the Churches would be stirred up to prosecute the undertaking.

In connection with the efforts for home evangelisation now making by the Congregationalists,

the Surrey Congregational Union has issued an important report, containing the results of special inquiries into the rural and metropolitan districts, statistically arranged. The amount of spiritual destitution which these statistics reveal is truly alarming. In the metropolitan district of Surrey, for example, the population in 1851 was 482,435, but in 1861 it was 579,748, being a total increase of nearly 100,000 souls. In 1851 there were, for all this district, 92 Churches, 33 Independent Chapels, 35 Baptist ditto, 42 Wesleyan and other Methodists, and 27 miscellaneous,—in all, 229; but in 1861 there were only 212 churches and chapels, being a decrease of 17, while the increase had been equal to the adding of towns larger than Brighton to the south side of the metropolis, for whose population no special provision had been made! Instead of additional churches and chapels, seventeen rooms had been opened, and special services arranged; but the certainly increasing wants of the new populations, without any adequate provision for them, has occasioned deep anxiety, and the Surrey Union has commenced operations, in the confident hope of being able, with other denominations, to stem this tide of spiritual destitution, if it cannot turn it back.

The Young Men's Christian Association held its annual meeting on the 16th instant. The balance sheet showed a considerable deficit for the year. The Earl of Shaftesbury, who occupied the chair, alluded at some length to the differences between many scientific men and the believers in the full inspiration of the Bible. He would give science its full, free action, but objected to the rapid and crude decisions which so many of its votaries were prone to give, as to every new fact which they thought might tell against the authority of Scripture.

At a recent meeting of the friends of Mr. Spurgeon's College, at which Sir S. M. Peto presided, Mr. Spurgeon read a list of about forty ministers now placed over congregations in various parts of the country, and one or two in the colonies, who had been trained in that college. They were all doing well. Many of them had gone into localities without the means of celebrating Divine worship, had collected a congregation, and were influencing for good the districts in which they laboured. In the two years' college course they merely attempted to lay a good foundation, and pretended to nothing more than to give them such a fair start as would enable them to pursue their studies with advantage when they had entered upon the ministerial work.

Mr. Froude, the historian, having been charged with having said that in fifty years the belief in God would be regarded as an old woman's tale, has written to show that he was entirely misrepresented, and was indeed assailing the gross materialistic philosophy of which, if successful, this would be the result:—"The lecture was directed against the theory that human history is explicable by the laws of positive philosophy. As an illustra-

tion of the supposed tendencies of that theory, I quoted a celebrated passage from Lichtenberg, who, I said, in scorn of the materialism of modern thought, foretold a time 'when the belief in God would be like the tales of ghosts and witches with which old women frighten children.'"

Scotland.

THE Presbytery of Glasgow of the Church of Scotland have recently had under consideration an overture to the General Assembly, in favour of the opening up of the pulpits of the Church of Scotland to ministers of other churches. It was warmly supported by Dr. Norman Macleod, who, having referred to the present law of the Church against ministerial communion, which he held might properly be rescinded, said "The law of the Church in question is one with which the State has nothing to do; and it brings us to the painful conclusion, which, if not opposed to logic, is opposed to the strong feeling and good sense of the Church, because it comes to this, that in order to the maintenance of the purity of the Church, and the preservation of its soundness of doctrine, every minister of the Free Church—Dr. Guthrie, Dr. Buchanan, Dr. Hanna, or any other minister of that denomination—shall be excluded from our pulpits; that not one of the United Presbyterian ministers—Dr. Robson, Dr. Eadie, or any respected brother in that body—shall presume to enter our pulpits; that it shall be the same with reference to the Nonconformists of England, the whole Presbyterian body both in England and America, and on the Continent of Europe—the Baptists, the Methodists, and the whole Episcopal Church; that we shall surround ourselves with a fence, and say to the whole of Christendom that not one man shall ever be permitted to enter our pulpits, except he puts himself to the test by signing the whole doctrines of the Confession of Faith. I believe that if you were to poll the Church, not one in ten would be found in favour of such a law." He argued also that the present law was "highly impolitic." "Does any one imagine that the fact of any brother occasionally preaching in our pulpits as a Christian friend would injure the Church of Scotland? Am I to suppose that if our Dissenting brethren in Britain—whether United Presbyterians, Free Churchmen, Nonconformists, or Baptists—were to come and preach for us as friends, and meet with us,—am I to suppose that they would have a spirit of greater animosity towards our Church, and wish to pull it down? The result, on the contrary, would be altogether opposite; whereas the exclusive system in question, by which these brethren are forbid from ever entering our pulpits, is in the highest degree prejudicial to our Church." The Presbytery was equally divided, and the transmission of the overture was lost by the casting vote of the moderator.

Dr. Macleod having in this speech referred to an old statement of Dr. Candlish's, that he did not recognise the Church of Scotland as a branch of the

Church of Christ, but looked on it only as a civil institution, a correspondence has ensued, in which Dr. Candlish explains that the statement was liable to misconstruction at the time by being removed from the context. "I was explaining that in the (Evangelical) Alliance we did not recognise one another's Churches, but simply met as individual Christians; and this I said relieved me from a difficulty. It was in that connection that I used phraseology which perhaps I would scarcely use now." The correspondence closes in a very friendly spirit on both sides.

The letters that have passed between Bishop Colenso and Dr. Candlish have excited no little interest and discussion. Bishop Colenso having welcomed Dr. Candlish as a supporter of some of his views in his most recent volume, and Dr. Candlish having indignantly repudiated such compliment, the Bishop addressed the *Scotsman* in a half-apologetic, half-bantering style, maintaining that though mistaken in one point, he saw "no reason to withdraw or modify" his "expressions of surprise at the extraordinary language used by Dr. Candlish in other passages which he had quoted." This has naturally drawn forth a very warm rejoinder from Dr. Candlish, in which he says he does not scruple to call this one "of the grossest and most shameless instances of injustice of which any controversialist was ever guilty . . . He charged me, in express terms, with holding that 'we, human creatures, are, in all fairness,' to 'make allowance' for the Divine Being falling short of our standard of right, because He is subject to the constraining force of circumstances. I indignantly denied and thoroughly disproved the charge. The Bishop does not withdraw it. He acknowledges no 'mistake' in regard to it. On the contrary, he says,—'I see no reason to withdraw or modify my expressions of surprise at the extraordinary language used by Dr. Candlish in the other passages which I have quoted.' I challenge Dr. Colenso to make good, as a legitimate inference from anything I have ever said or written, the offensive sentiment which I must understand him still to impute to me. If he does not, I simply leave it to all honest men to judge if he is not to be considered a calumniator. Meanwhile, I think it must be pretty evident that, whether from incompetency to understand the plainest language, or from prejudice, or from whatever cause, Dr. Colenso, with all his boasting—and he is a boaster—is not a man whose representations of what he finds in books or manuscripts are to be lightly taken on trust, or can be safely relied on."

Mr. W. E. Baxter, M.P., who is a Congregationalist, recently spoke on the Free and United Presbyterian proposed union, in terms entirely opposed to those of Mr. Adam Black, M.P., expressed at the meeting of the Congregational Union. He was prepared to welcome the proposed step as a great triumph to the cause of Nonconformity.

Ireland.

THE question of National Education is still unsettled. The Romish prelates continue their denunciations of the model schools, and industriously air the establishment of denominational education. In Limerick the Jesuits conduct two grammar schools, one of a higher standard than the other, and where the cost of education in the lower is only five shillings a quarter. There are, besides, free schools conducted by the Christian Brothers, and various schools for girls, superintended by the nuns. Having enumerated these advantages, Bishop Butler has warned his flock against "the condemned Government model school, that was constantly denounced from every altar in the city." Bishop Macevilly has held the same language in Galway. Scarcely a decent Catholic child, he said, has attended the model school in the last twelve months, and not a single respectable Roman Catholic has attended the examinations. There is difference of opinion among the prelates as to the question of national education, but the condemnation of the model schools is the act of the entire episcopacy. In fact, these schools were founded on ideas which would ultimately lead to the ruin of civil society. In conclusion, he declared, "I hereby do deprive every confessor, of however grave a position in the diocese, of all jurisdiction to absolve either the parents of the children, or the children themselves, who resort to such establishments." Archbishop John of Tuam has issued a pastoral to the same effect, and bewailed at much length "the undisguised hostility of the National Board." Such comments will be read with curiosity in connection with the proposal of the Board to endow the monastic schools of the country. The pastoral of the Romish primate of Armagh avoids all points of controversy, and deals with practical questions of morals. Drunkenness, he declares, produces more misery than all the causes together of which we hear so much—such as insecurity of tenure, landlord oppression, unequal law, or even bad harvests. "Ribbonism still exists in a portion of this diocese, and may be truly designated an invention of the devil for the destruction of souls; and those who propagate it are the ministers of Satan in the unholy and diabolical work of ruining the souls of their brethren. . . We command all to obey our voice when we warn them against all connection with these wicked societies."

An attack on the Irish Church Missions has been made by Mr. Webster, the Chancellor of the Cathedral of Cork. He has charged their agents with drunkenness, lying, personation, and other crimes: and the Society with encouraging and systematically bribing, to induce the children to attend the schools, and learn the Scriptures. To this Mr. Euse, one of the secretaries, replied, by indignantly denying his statements, and by affirming that their vagueness entirely deprives them of credibility. Mr.

Webster has rejoined that the charges he has made against individuals came under his own observation, but that his accusation was much more directed against the principles on which the society was conducted.

A deputation from the Presbyterian Church has waited on the Lord Lieutenant, to request an augmentation of the *Regium Donum* from 69*l.* 4*s.* 8*d.* to 100*l.* a year. The early Scottish settlers, invited to Ulster by James I., were accompanied by their ministers, who enjoyed the tithes of the parishes where they were located. In the confusion that succeeded, the tithes were lost, and by the operation of the Act of Uniformity, the Presbyterian ministers were ejected from the Church. Charles II. afterwards granted 600*l.* a year to the body, in consideration of their loyalty, and compensation for their sufferings. The grant was doubled by William III., and gradually augmented until, in 1833, at the union of the Secession Synod with the Synod of Ulster, and the formation of the General Assembly, the endowment was fixed at 75*l.* a year Irish currency (69*l.* 4*s.* 8*d.* English), to each minister. At present there are 586 ministers, of whom 547, having stated charges, receive the *Regium Donum*. The character of the Presbyterian Church, its morality and loyalty, the insufficiency of the grant, and the promises of the Government, were pleaded as reasons for the augmentation of the grant.

France.

IN our Churches contention is alert between the orthodox and the rationalists, and the strife of tongues and the paper war run high on the subject of uniting the broken links of Church order, by restoring to the Reformed Church of France its synodical action, and of the introduction of the Geneva translation of the Bible, together with two others, into the list of the Protestant Bible Society's issues.

The former question is a contemplated step forward of the orthodox, the latter, an onward move of the rationalists. If the synods were restored, a confession of faith must be drawn up, and the rationalists must either leave the Church, or sign, like your Puseyites, in a non-natural sense; consequently they are doing all that in them lies to prevent the restoration of the synods, and to prolong the *interregnum* and present disorder of the Church. The Bible question is a thrust at the very heart of French Protestantism, increasing the discord, lessening the confidence of the simple in the worship of God, and making its holy pages a very tilting-field. On the admission of the obnoxious version, four vice-presidents, M. François Delessert, Count Pelet de la Lozère, Baron Léon de Bussières, and M. Martin-Rollin, and two assessors, Pastor Berger and Baron Fred. Bartholdi, resigned. M. Guizot remains President, and other orthodox members temporise, so that the Society still

exists. It has, however, lost its ladies' auxiliary. A new Bible Society is formed, headed by M. François Delessert, which offers to supply the Churches with the New Testaments for their first communicants, and with the Bibles for new married couples on the usual plan, and expects to receive the subscriptions and act out the intentions of the founders of the original society. The Reformed Church of Paris has broken off connection with the heterodox and temporising remnant, declining all responsibility for the future binding of their books, and allowing no collection to be made for it in the churches. The Lutheran Church has taken analogous steps. So the breach widens, and the crisis nears.

While some are compelled to stand upon the breach in defence of the outworks, others are building up the sound part of the Church. The preparatory school at Montpellier, to which the venerated name of Paul Rabaut has been given, was opened in October last. It was founded in memory of the year 1559, in which the first synod of the Reformed Church of France was held. The aim of the school is to prepare, by the cultivation of sincere piety and serious study, well-qualified students for the ministry in our theological faculties.

A Protestant hospital has been opened at Bordeaux; it was inaugurated in last December in the presence of pastors of various denominations. It had been in exercise since October, and sixteen patients had already been received. Although we in nowise give up our right as citizens to be nursed, if needs be, in the public hospitals, open to all creeds without distinction, and where it is expected that no violence shall be done to any man's conscience, the difference in nursing is so great and the influence of Christian love forms such a contrast between the Romish sisters and the deaconesses, even where no tangible proselytism is discovered, that a Protestant hospital is an indescribable boon. A weeping patient in a public hospital in Paris, whose nun-attendant was a very fair specimen of womanly goodness, once told me that, in comparison, the deaconesses' institution, where she had previously been as a patient, was like *heaven*! Besides, when so disposed—and this is often the case—a nun has a thousand petty ways of besieging a patient's conscience, and tormenting him to the detriment of his health, which escapes the vigilance of an administration even when impartial, while most provincial administrations are under clerical influence, and do not interfere.

An asylum for old age is about to be opened at Orleans, in the house formerly occupied by the orphan establishment, which had removed to other quarters.

The presbyterial council of the Paris Reformed Church has just decided on the celebration of the three-hundredth anniversary of Calvin's death, for the 27th of next May. A distinguished professor has been requested to give lectures, or what we call here

conferences, on the great organising Reformer, in the largest Protestant church in the capital; his works have been subscribed for as the basis of a synodical library, in which the first place will be reserved for the "Codex Sinaiticus," presented to it by the Czar.

Dr. Frederic Monod has bequeathed to the presbytery of the Reformed Evangelical Church his unique collection of periodicals and documents referring to French Protestantism, amounting to 600 bound volumes, stipulating that the collection shall be continued year by year; all the French Protestant journals being received and bound up. And this is to form a library open to all, but subject to the rules which the presbytery may think proper to establish. This gift is invaluable to the Churches.

Lecturers and conferences are becoming numerous in Paris, and feeling their way also in the provinces, under the more enlightened impulse of the Minister of Instruction. These have a healthful tendency, and raise the tone of the public to history, literature, and science; the conferences of the Rue de la Paix are crowded, as also the Salle Barthelini, where the entrance fee is destined for the suffering Poles. The Wesleyan chapel has opened its lecture-room to M. Demogeot, of the Sarbonne, who spoke in English upon the spirit and general character of the revival of learning in the sixteenth century. But what interests us the most as Christians, is the overwhelming audience of men which press to hear Dr. E. de Pressensé's conferences upon the "Life of Jesus." The right public are attracted, and spell-bound professors, students, thinkers. He is about to undertake a journey to Palestine, before putting the last touches to a book upon which he has long been engaged, a "Life of Jesus." He has just published a work, well timed, and likely to do good service both to religion and liberty—"The Church and the French Revolution" from 1789 to 1802, with Mirabeau's words, "Remember that God is as necessary as liberty to the French people," followed by Cavour's, "Free church in a free state," as an epigraph.

An appeal has been made by a Christian man, who acted as missionary to our soldiers during the Italian campaign, for voluntary missionaries to the wounded, in foresight of approaching war. An interesting, but heart-rending book, written by a Swiss tourist—H. Dunant—and called "Souvenir de Solferino," now in its third edition, awoke throughout Europe a chord of sympathy with the wounded; and, in response to his proposition, men and women of all ranks have formed in various countries associations for the relief and personal succour of the victims both of defeat and victory. But more is wanted, and the appeal has now gone forth throughout our Churches, for Christians to be ready to follow the footsteps of their Lord upon the most awful of all mission-fields—the deserted battle-field. May it meet the response it deserves.

Paris has been cheered by the fraternal visit of several British Christians lately, whose genial love,

and hospitable receptions, and animating reports of Christian work, did good to all who came within their influence. They were Mr. Robert Baxter, Mr. Bewley, and others. Such fraternal intercourse cannot be too frequently renewed, nor too highly prized.

Belgium.

THE Belgian liberal ministry, which had been in office ever since 1857, with a majority of two in the Chamber of Representatives, and of five in the Senate, recently gave in its resignation. A complication of difficulties has led to this by no means unexpected step, which was at last rendered inevitable by the recent elections at Bruges. At the general elections last year two liberals and one "clerical" were returned, the latter to the exclusion of M. Deveaux, one of the founders of Belgian independence, and one of the pillars of the liberal cause. When, after the opening of the Chambers, the verification of powers took place, an inquiry was made into the validity of this election, and it became evident that the clerical member owed his success to bribery and corruption, both encouraged and actually practised by the priests and their creatures. After a long and strong debate, the election was annulled; but the exclusion of one entailed that of the other two, and the Bruges election had to be made over again, when, to the general surprise, instead of one, three clerical members have now been returned.

Among other causes which have conspired to weaken the liberal government, may be mentioned the singular attitude of the Antwerp members, who, in consequence of a difference of opinion between that city and the government relative to the plan adopted for the execution of the fortifications, had taken their seats pledged to vote on all occasions against the ministry; thus no less than five members representing a liberal constituency swelled the numbers of the clerical minority.

Then, the want of unity amongst the liberal party, and the dissatisfaction felt at the protracted delay,—understood to be due to the veto put upon the question by the king,—in bringing forward a long-promised bill for electoral reform. The unpopularity of one at least of the ministers; but chiefly the increasing influence of the clerical party, who, although scarcely in a position to compose a cabinet, form a sufficiently strong and well-disciplined minority to render the task of a liberal ministry one of extreme difficulty;—not that they are gaining ground in the country,—the contrary is manifestly the case among the educated classes; but they have been working upon the electors in the rural districts, with the assistance of the clergy, who take a leading part in the elections, taking careful note of the votes, of which they demand an account in the confessional, and overtly exercising their power over an ignorant and superstitious population.

Since the Revolution of 1830, which was made by the national party, or "Union," a combination of the different elements of which the political body was then composed, Belgium has been divided between "clericals," or conservatives, and liberals. The former, closely allied with and guided by the priests, and receiving through the bishops their first impulsion from Rome; while the banner of the liberals has been the establishment and maintenance of liberal institutions by steadfast opposition to the power of the Church,—or, as it was expressed in the prospectus of one of their organs so far back as 1832, "Catholicism appears to us to be, in its very nature, invasive; we believe it to be dangerous to civil society, and unceasingly hostile to it. And as this religious body is powerful in Belgium, we deem it our duty to watch its progress, and to resist its encroachments."

For the first ten years, attempts were made by successive ministries to set aside all party questions, but ever since 1840, when the last remains of the "Union" may be said to have been dispersed, the country has been governed, with the exception of several mixed ministries, by one or other of these powerful parties, whose antagonism has been, year by year, more clearly defined. It was on all sides considered a matter of congratulation, that when the French Revolution of 1848 broke out, there was a liberal ministry in power in Brussels. At that time of almost universal anarchy, the heads of the clerical party publicly acknowledged the obligations under which the country lay to their opponents for the moderation and wisdom they displayed, under circumstances that appeared fraught with danger to the dynasty and the national independence. And the re-action which so soon followed, can scarcely be said to have extended perceptibly to Belgium. But if, in 1848, the clerical party were content to remain in the shade, or rather to rally round the throne hand in hand with the liberals, they have gradually laid aside their interested moderation, and have lost no opportunity of showing their strength and manifesting their re-actionary tendency, which was never more fully disclosed than in the violent language used in the debate on the recognition by Belgium of the kingdom of Italy.

The Ultramontane party have shown throughout Europe a remarkable facility to watch the signs of the times, and, with apparently varying policy, to follow the current wherever it seemed to flow in a direction likely to favour their influence, and to further their ultimate views. The friends of despotism in Spain, Italy, or Austria, they are liberal in England, Denmark, or Holland, martyrs to the doctrine of nationalities in Poland, and in France by turns legitimist, republican, and imperialist. Under whatever colours they fight, Rome is their country, and the interests of the Papacy their political creed.

In Belgium their object is to keep the people under the bondage of the priests. Unfortunately, their opponents are men totally inaccessible to any religious feeling, and without God in the world,

who know nothing of Christianity, but as the religion of their political adversaries, the enemies of all liberty and progress. They do not care to separate the false from the true—the cause from its champion—or to lift the hideous mask with which the Church of Rome has for centuries covered the face of the crucified Son of God.

Italy.

The following abridged translation of a remarkable letter from an Italian gentleman, connected with the Romish Church, Professor Bianciardi, addressed to a Florence paper, *La Nazione*, is of interest, as showing the state of feeling of many of the educated Italians of the present time:—

“MOST ESTEEMED MR. EDITOR,—The account in your journal of the 31st December, 1863, of the improvements effected in the course of the year throughout Italy, appears to me true, and has my approbation; but I do not understand why you have not touched upon the subject of religion and the clergy, matters which even to the indifferent and the unbelieving, provided only they be honest men and Italians, cannot be otherwise than most weighty. To me it appears that, in the last year, the ignorance and the incapacity of the priests is more evident than ever: in proof of which the Protestant, or evangelical “propaganda,” which has found and finds in our traditions, habits, and very natnres, obstacles that might well be deemed insurmountable, has nevertheless made, and continues to make, *considerable progress*. If the priests and clergy had had a little learning and sagacity, opportunities have not been wanting for such an exercise of those qualities as might have enabled them to regain the position they have so carelessly lost.

“A few days ago, a good “paterfamilias” here in Florence, meeting me in the street, told me that his son had read ‘The Life of Jesus,’ by Renan, and that he had become enthusiastic about it; that he, the father, was much vexed at this, and wished to find out how to convince his son of the divinity of Christ; and, added he, ‘Of the priests it is no use to speak; I did not know to whom to have recourse, or who could convince this dear son of mine, who had been reading philosophy. I told him at last to read the true history, the Gospel, as a counterpoise to the false one, and he has promised that he will do so for my sake, and that with a heart open to the truth. This morning, therefore, I have been to search for the translation of Martini, to buy it; and after turning over two or three libraries without success, I have got a bad and dear edition. They tell me that the translation of Diodati costs less, and is easily found; but it is prohibited by the Church, and I would not that the remedy should be worse than the disease.’ I told him I could lend him a copy of the New Testament of Le Mounier, which he took, and I know no more of that matter.

“Now, I say if these ‘Monsignori’ of ours, instead of writing their begging letters for the maintenance of

their wretched wordly affairs; instead of prescribing ‘tridui’ (prayers to particular Madonnas), perhaps looking anxiously to see whether they nod or not, and to which precisely those persons come who have least need of being preserved from this most terrible book; instead of losing themselves in declamations and ejaculatory prayers, which are listened to by few and convince none; if they would unite to prepare a popular and sympathetic edition of the true life of Christ, that is, of the account given by those four historians who in the eyes of every Christian are entirely truthful, and to add some notes pointing out the errors of the French writer, showing themselves on a level, as one may say, with the present state of science, acquainted with the ancient languages, and with the latest travels undertaken by learned foreigners with the good purpose of illustrating the Scriptures,—how much better would that be! Italians seeing profound learning and incontrovertible truth expressed in a spirit of true charity, with that unction which finds a kind reception and imposes respect even upon the most bitter enemies, and which disarms ridicule, would be speedily turned from such ephemeral enthusiasm, and the book of Renan would never have been, nor would ever be, read with such avidity, nor would such a portentous number of copies have been published. But so it is; our bishops and priests know naught else than how to weep and to inveigh. Surely the times require something very different. Why, in Germany, at this very moment, certain most learned Catholic priests, met in conference, are searching in good faith and with perfect impartiality for a common ground on which Christians of every denomination may meet, and give forth a remedy for the moral evils which most infest or threaten the present state of society. And I think, Mr. Editor, it would be well to keep your readers informed of these proceedings. They do not speak of how to put on the surplice or the stole, or other such priestly matters: they speak of how to prop up most strongly the chief column on which depends the public morality; they treat of hastening, without blind anger, or blind affection, to *re-adapt* and *renew* the *edifice*, the most severe blows and injuries to which have come from those very men who profess themselves to be its proper custodians and defenders. And since it is true that the very being of society rests upon the laws, and since laws are of no avail unless manners and customs agree with them; and finally, since religion, I would say more especially the Christian religion, has such a powerful influence upon manners and customs, I do not see why the religious question should not be frequently and earnestly treated by our political men. Nor need we go to Germany, to find a Catholic clergy different from what we see here. The French priests and bishops are much more learned than ours; Rome does not oppose herself to French nationality and independence as she does to the Italian; and religion there, purified in a great degree from worldly interests, re-baptised in blood, attem-

pered by learning and by liberty, presents an entirely different aspect from what she does among us. For this reason, when talking of Catholicism, of the priests, and of the Roman question, it is very difficult for a Frenchman and an Italian to understand each other; the one, seeing an idea unworthily incarnated by objects which have lost in a great degree, and are in the way to lose entirely, every right to reverence; the other looking with too much affection, and either only at Catholicism itself, or else regarding it as associated with some learned individuals and the grand traditions of the Gallican Church. I would that some day the Pope would claim one of the French provinces, with its millions of inhabitants, and declare that there should be no longer any popular suffrage or consideration of politics there, and that the laud itself and all the people on it are for all ages in fee to the 'Santa Sede,' and whosoever shall say or write otherwise, 'anathema sit.' If the Pope spoke this, I think we should see a fine piece of work! It has often happened to me to reason with individuals of that nation, and I have almost always found it impossible to make myself understood by them, or to get them to agree with me. Very lately, in conversation with an excellent Parisian lady, I was able to gain a small, but not insignificant, triumph as to a matter of fact, which I beg her permission to narrate. Among the proofs of the present state of our clergy, I told her that when reciting the 'Rosario,' in one of the 'dolorous mysteries' which they are accustomed to say or read, they declare in the public church, before a multitude of the faithful, that Christ, in his flagellation, received precisely 6666 stripes. The lady, who knew the rosary very well, and had probably often recited it in French, would not believe me, but when I presented her with a copy of the 'Via dell Paradiso,' and caused her to read that very symmetrical number in a 'dolorous mystery,' she was obliged to give up the point. I showed her afterwards the *so-called* Revelation of St. Bridget, from which these four sixes are taken, and where they give even the exact number of sighs, which was, says the Revelation, 224, and the drops of blood that were shed, which amounted to 36,414! These are things that would make one laugh, were they not connected with such grave interests, were they banished among other absurdities of old women and monks, and not brought forward and repeated in earnest by those who ought to be the salt of the earth.

Now, I am of opinion that these and similar imbecilities should be unveiled, without anger and without pity, to the eyes of the public, in order that the moment may be hastened, to which we are surely approaching, when no other course shall be left to the priests than either to bring themselves to an end by getting out of sight, or to reform themselves if they wish to sit down with others at the banquet of an universal civilisation. And does it not appear to you, Mr. Editor, that some steps have been taken towards this end during the past year? Do you not

believe that the voice of that interest which wears the mask of religion, is continually losing more and more of its power? For me, I am persuaded of it, and I pant for the moment when our young clergy, from one end to the other of this peninsula, having found out how to come to a common agreement and union,—pure, high, and unanimous,—defying the thunders of the Pope, may plant the bases, not of a mere reform, but of a total redintegration, all Catholic, all Italian, all moral. And I know that in one priest this idea lives, and that he has had it in his heart for many years, and though I deeply regret that he has lost his opportunity, being now too far advanced in age to be the champion of such a cause, yet neither I nor anyone else among us, can speak of him without the greatest respect. It appears to me that the declaration of the parish priest, Mongini, which I have lately read, is worthy of imitation. I also know that there are several other parish priests of the same mind, more particularly in the Neapolitan dioceses.

"I earnestly desire and hope that in '64,' there may be made resolute and important steps in this most vital work, and in this hope I profess myself,

"Yours most devotedly,

"PROF. STANISLAS BIANCIARDI."

Germany.

PRUSSIA.—As is invariably the custom here in winter, we have been having of late lectures given us by the different societies. Amongst those devoted to the interests of the Church I may instance the Evangelical, the Union, and the Gustavus Adolphus Societies. In my last communication I mentioned one of the lectures of the Evangelical Society, that of Dr. Steinmeyer, on Renan's "Life of Jesus." To-day we have had that of Dr. Dörner, "On the relation of Evangelical Missions to the Indian system of Castes." The conclusions arrived at in this lecture will interest your readers. Dr. Dörner maintained: That the present system of caste is utterly irreconcilable with Christianity, inasmuch as it contradicts in the first place the Christian doctrine of the Creation,—the derivation of all mankind from one single pair, and the fact of their being all of one blood; secondly, the Christian doctrine of sin, which involves the equal sinfulness of all, and their equal need of sanctification; thirdly, it denies the essential equality of the redeemed, thus detracting from the power of Christ's redeeming work, and rendering the existence of the Church as a communion of love an impossible thing.

The Union Committee of Berlin held a meeting in November last, at which their adhesion to the German Protestant Union was discussed and advised. This assembly brought together all the leading representatives of the liberal Church party in Prussia. Amongst the clergy present were Provost Schneider, of Breslau; Professor Wanne, of Greisswald; and Schumann, of Stettin. But

parliamentary dignitaries also took part in this meeting: as, for instance, Count Schwerin, President Grabow, Von Vincke (Oldeudorf), Von Bunsen, and Professor Tellkamp. The result of their deliberations was the putting off of the whole affair, since the Schleswig-Holstein difficulties so completely occupied the public mind.

This Schleswig-Holstein question has during the last twelve weeks filled the religious journals, as well as the political. The Theological Faculty and clergy of Kiel have put forth a manifesto against the *Kreuz-Zeitung*, with a request that all of their way of thinking throughout Germany should give in their adhesion to this manifesto, which declares the above journal guilty of a fearful misuse of Christ's cross, because having several times expressed itself against "the legitimate Duke Frederick VIII.," and failed to share the national enthusiasm for his cause. However, the leading ecclesiastical journals have not ranged themselves on the side of the manifesto. The *Evangelical Ecclesiastical Journal*, edited by Dr. Hengstenberg, has not indeed as yet positively declared itself, but in its opening article at the beginning of the new year the following sentence plainly enough revealed the editor's tendencies: "To the importance of the legitimate claims of the hereditary Prince of Augustenborg, stand opposed another legitimacy, the fact of the union for centuries of Schleswig-Holstein with Denmark." The *New Evangelical Ecclesiastical Journal* of Licentiate Krause, and the *Protestant Journal* of Professor Messuer, both alike decidedly sympathise with the Schleswig-Holsteiners; but for all that they have not associated themselves with the manifesto against the *Kreuz-Zeitung*,—the former, because although thoroughly persuaded of the just claims of the Schleswig-Holstein party, it yet concedes to others the right of conscientious difference of opinion; the latter, chiefly because it does not consider the obnoxious journal to be "a worthy subject of public and universal Protest."

With regard to practical efforts connected with the Churches, the *Paulinum* deserves to be mentioned. This institution, called into being by an anonymous individual, and made over to the Central Committee for the Home Missions of the German Protestant Church as their property, has for its object to assist the devotion of youthful energies in the Church, and the higher branches of school management, by an appropriate domestic education.

Pastor Bading, from North America, has been giving lectures in several of the Churches, with the view to excite the sympathies of Christians in Berlin on behalf of the Mission to Protestant Germans in the United States.

BERLIN, February, 1864.

HESSE.—In the Grand Duchy of Hesse, as in many other parts of Germany, infidelity is endeavouring to gain permanent ascendancy; and the Grand Duke does his utmost to promote it by ap-

pointing infidel teachers to situations of importance.

The believing Lutheran clergymen in Hesse—and they are not few—have not sunk into hopelessness and inactivity on account of this unfortunate opposition of Government. They have rather, with greater zeal and more united energy, striven to restore life and health to the Hessian Church. A German periodical gives them this testimony:—"It is remarkable that whilst the Government of the arch-duchy of Hesse has for many years laboured to assemble in Giessen the most radical and most anti-orthodox elements, there was formed in this very country, about twenty years ago, an association of faithful adherents of the Augsburg Confession, so steadfast, so active, so successful, that no other land can match it."

Two years ago these clergymen resolved that, for mutual encouragement and help, they would hold an annual pastoral Conference in Ulrichstein, a thriving little town. Last year they had such a meeting there, and discussed questions of a pastoral and dogmatical character. In Hesse rationalists had intended by force to overthrow ecclesiastical rule, and on this account the Conference first took into consideration the difficulties of the Hessian Church, a review of the rationalistic proposal for ecclesiastical reform, and then a definite proposal for a suitable reform in harmony with its historical ground and the present constitution of the Church of Hesse. This proposal was in substance generally approved of by the meeting, and will immediately be printed and laid before the Government as an expression of the sentiments of that portion of the Protestant clergy which is faithful to the Augsburg Confession. The Conference, therefore, did not end in fruitless talk, but was a powerful attempt to help in upholding the Church.

After this discussion was terminated another was commenced, of which the topic was the theological question, viz., "the third use of the law and new obedience" with reference to the statutes in the Augsburg Confession and the *Formula Concordiæ*. Professor Zockler, from Giessen, handled this subject, and showed how unspeakably important it was for evangelical Christianity, and in particular for the Lutheran Church, to have a more careful dogmatic statute and a more zealously practical experience of this point and others relative to it; and that it is only when holiness is properly set forth that the doctrine of justification by faith alone can be expected to triumph over the reproaches of the enemy. "The doctrine of free grace," said he, "will burst forth in all its glory and life-giving power, only when richer fruits of faith and greater life in works of love begin to adorn Protestant Christianity, than has hitherto been the case, at least in the great mass of people."

The discussions on this subject were most lively; but, at the same time, most brotherly and harmonious. What rendered them so hearty and gladdening was the firm conviction, shared by all present, that

the same Lord Jesus who is our High Priest and Propitiation, is also our king and our strength, and that as He is able to present us pure in God's sight, through his imputed righteousness, so also He is able to conquer in us all our spiritual enemies, if not perfectly in this life, on account of indwelling sin, at least ever more and more till the time come when also we shall sin no more.

AUSTRIA.—The *Jewish Chronicle* says:—"The progress which religious liberty has made within the last few years in Austria is most gratifying. To the credit of the Emperor, be it said, the impulse to it is proceeding from him. At a review of the Austrian army, near Olmutz, by the Emperor Francis Joseph, he noticed a sergeant whose breast was decorated with several medals, which the bravery of this soldier in several battles, and notably in Italy, had obtained him. The Emperor called the colonel of the regiment, and asked him why this sergeant, who appeared to be an excellent soldier, was still a *sous-officier*. The colonel replied: 'Sire, in our regiment there is not a single Jewish officer. This soldier is a Jew, and wishes to pass as such; and this is the reason why he cannot advance.' The Emperor replied: 'In my army I know neither Jew nor Christian—I know only soldiers;' and he appointed on the spot the Jewish sergeant as an officer to his guard. Again, in the University of Vienna there are four Jewish professors. When, some few years ago, a liberal member ventured to suggest to the Imperial Council the appointment of an eminent Jewish physician as professor of some medical branch in which he had particularly distinguished himself, the proposer was reminded that this was 'a Catholic University,' in which no Jew could be permitted to teach. The appointment, of course, did not take place; but the best proof of the thorough change in policy which Austria has lately undergone in this respect, will be perceived from the following incident which lately occurred at Verona, and which we find described in these terms:—There is nothing remarkable in it that a court at Verona should have severely punished some individuals who insulted, and even assailed, a Jewish gentleman for no other reason than because he was a Jew. In Austria's most bigoted days the Government did not permit any other insults to be offered to Jews than those sanctioned by her fanatical laws. But what is indicative of a radical change of policy in this respect, are the remarks made by the judge when pronouncing sentence on the ruffians who in the most brutal manner possible evinced their aversion to unbelieving Jews. The judge on the occasion said: 'By outraging the religious rites of the Israelites, the prisoners had misconceived the conditions of modern civilisation, and have not recognised, or do not wish to recognise, that the time is gone by—and gone by for ever—when a man was despised solely because he was of a faith different from our own. They do not understand, or do not wish to understand, that

society has at last arrived at the recognition that it is itself responsible for the faults imputed to the Israelites, by having banished them from its midst for so many centuries.'"

Iceland.

THE edition of the revised Icelandic New Testament and Psalms, recently issued by the Bible Society, says the *Reporter*, has been received with the utmost thankfulness, and will have a rapid and welcome circulation amongst the inhabitants of that northern region. While the price is fixed so low as to place the volume within the reach of the humbler classes, the committee have sanctioned free distribution when deep poverty proves a barrier to the purchase of a copy. A pleasing communication has been received from the Icelandic Bible Society, acknowledging, in appropriate terms, the valuable service which has been so seasonably rendered by the British and Foreign Bible Society, of which the following is an extract:—

"Penetrated by the same feelings of gratitude and regard, we have the more pleasure in thus complying with the unanimous desire of our Society, as by this work you have conferred a benefit upon our country, the extent of which it is impossible to estimate. It is only through the singular generosity of your Society that a more ample opportunity is afforded the poor of our people for the reading of this holy volume, and to go themselves directly to this well of divine truth for the comfort of their souls: now they are able to read this holy book from a more correct translation, and in a purer language, than ever heretofore."

Russia.

THE "Monthly Notices" of the "Turkish Missions Aid Society" states:—"Mr. Pollard gives account of a recent tour by two mission helpers, on which they were absent seven weeks, visiting, among other places, Kars, Alexandropol, Tiflis, Echmiadzin, and Erivan, and finding evidence that more or less knowledge of the truth is spreading far abroad, by means of books, and of individuals who from time to time come in contact with missionaries, their helpers, or members of the churches they have gathered.

"At Kars, a city of about 10,000 inhabitants, something more than 100 miles north-east of Erzeroum, they found no Protestants, but some things which encourage the hope that the labours of a helper in the city might not be in vain. Passing into Russia, they went to Alexandropol, 33 miles beyond Kars, where they found friends, and learned that there were in the place nineteen open Protestants, and twenty or twenty-five other persons who are said to be such secretly, fearing persecution; from which an enlightened priest, and others, had suffered much. 'The brethren there are now

in great affliction,' Mr. Pollard writes, 'and send to us to come over and help them; and to pray for them, that, if possible, they may enjoy religious freedom.' They are so closely watched that two of them cannot converse together about their worldly business without exciting the suspicion of their enemies. At the village of Rakhvalley, also, about six miles from Alexandropol, they found 'not less than twenty-one enlightened men, to say nothing of their families,' who long for religious liberty, and would rejoice to have a helper sent to them, if they could enjoy it."

Sweden.

TEN years ago a Swedish ship captain, when on the coast of Guinea, obtained from the King of the Bonga tribe, a boy—one of his own thirty children—as a slave. The youth was about seventeen years of age. After arriving in Gothsberg he was placed under Christian instruction. The truth made such an impression on his heart that he resolved to make a profession of his Christian belief, and to devote himself to missionary labour among his fellow countrymen. He was baptised by the Dean of Gothsberg, in Haga Church, on the 17th of January last. It is intended that after a few months he shall be sent to enter on a course of study in the Missionary Institute of the Evangelical National Society in Stockholm, in order to qualify him for his future work in his native land.

The friends of Home Evangelisation in Sweden are at present raising a fund of about 550*l.*, in order to promise the issue of a cheap edition of the Bible, which may be sold at little more than one shilling (sterling) a copy. The cheapest edition on sale at present costs upwards of two shillings.

Turkey.

PRINCIPAL TULLOCH, now travelling abroad on account of his health, thus describes the state of the Jews and Mohammedans in Constantinople:—"I had a great deal of conversation with our missionaries on the subject, and with Mr. Thomson, long the Free Church missionary, and now the agent for the Bible Society in Constantinople, who has had twenty years' experience of the Jews in Turkey, and who received me, after long years of separation and dissociated sympathies, with all the heartiness of an old college friend; I spent, moreover, a very interesting forenoon with Dr. Schauffler and Dr. Hamlin, late of the American Turkish Mission; and their testimony as to the present character of Oriental Judaism is uniform. It is a system of formalism. The Hebrew Scriptures are read without being understood, or without being sought to be understood; there is little or no spirit of inquiry—no living religious thought or sentiment; but the system holds its ground from its multiplied social relations, and the elaborate man-

ner in which it binds together the domestic and civic life of the people. *This* is the peculiar strength of every Oriental faith, as it is at this very moment, by direct consequence, in the midst of the new political and intellectual life springing up, the peculiar difficulty of Mohammedanism and of the Orthodox Greek Church. Religion throughout the East is not merely a form of faith and of worship, but it is the pervading *outward* bond of the family and community. The *forms* of society and the *rules of government* are all expressly religious. The Koran is the fountain of social usage and civic administration, as well as of religious belief, to the Mohammedan. The *law*, or rather its rabbinical traditions, are the same to the Jew. And so it is that when a Jew becomes a convert to the Gospel, he forfeits all social and political status in his community, as much as a Bengallee who has abjured his caste. The mere *inertia* of such a system must be immense. One can understand how it may hold its ground for centuries after it has lost spiritual vitality. We should learn also at home from this, how accessarily slow must be the progress of missionary aggression upon such a system. On the one hand, our duty prompts us to attack it—to send forth those who will hold up in its presence a higher religious light, embracing and completing it. The command 'to teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost,' must ever have an irresistible force and significance in relation to the Jew, 'of whom, as concerning the flesh, Christ came;' but all experience must at the same time convince us how very powerful must be the resistance of such a massive and complex system to all Western influence, and how very slowly we must be content to gather any fruits of our labour in this direction."

JERUSALEM.—The Paris *Monde* (Ultramontane) publishes, on the authority of two letters from its correspondent in the Holy Land, the following account of deplorable scenes of violence and disorder which occurred at Bethlehem on Christmas-day, caused, according to the writer, by the fanaticism of the Greek Christians against the Latins:—

"According to the usual practice, the Latin Patriarch and his clergy assembled about noon on the 24th December at the Patriarchal Seminary of Beit-Djala, and went thence in grand procession, accompanied by an immense crowd, to the Church of St. Mary ad Præsep, or rather of St. Helena, through which the Latins have only a disputed right of passage to the small Church of St. Catherine, where the vespers for Christmas-eve were solemnly chanted. Afterwards came the night service, celebrated pontifically by the Patriarch, assisted by his clergy. After the midnight mass, the Patriarch, bearing a cradle supposed to contain the infant Jesus, went in solemn procession to the Grotto of the Nativity, and deposited the cradle on the stone which marks the very spot where the

Saviour was born; the *Gloria in Excelsis* and the *Te Deum* were next sung. Masses were then said at the altar of the Magi until the time appointed for the Greeks to enter the Grotto and chant their liturgy; after which the Latin masses were again resumed, and continued during the morning. At half-past eleven, while a Franciscan monk was engaged in celebrating mass, the Superior of the Greek convent entered the Grotto and complained of the Latins keeping possession of the altar so long. A Latin monk having refused to allow him to advance until the conclusion of the service, the Superior rushed into the Church of St. Helena, belonging to the Greeks, ordered the bells to be rung, and called on his co-religionists to drive out the Latins. He was heard to exclaim, 'Kill four or five of those dogs; we will hold you blameless!' A fierce conflict then ensued between the Latins and the Greeks, in the choir of the Church of St. Helena, in spite of all the efforts of the Latin Patriarch to prevent such a scandalous scene. At last, however, the Mussulman Mulzclim of Bethlehem arrived with an armed force, and soon got the mastery of the Greeks, though they resisted violently at first. Two Latin monks were slightly wounded in the fray. Four of the Greek party were also wounded, and among them the Superior of the convent who had been the cause of the conflict."

In the evening twenty-five Bashi-Bazouks were sent to Bethlehem by the Pasha of Jerusalem, accompanied by three officials, empowered to make an inquiry into the affair, and bring the guilty parties to justice.

EUPHRATES.—The Jews in the heart of Asia are bestirring themselves to erect a monument to the memory of the great restorer of their sacred writings. After having rested in his honoured grave for nearly 2500 years, the Jews of Bagdad have been roused to erect him a monument on the spot which the most ancient tradition has designated as his grave, and the correctness of which there is no reason to doubt. This spot lies in the desert, near the confluence of the Euphrates and Tigris, and the monument to be established is the only one befitting the memory of a man as much venerated by Christians as Jews. The proposed monument is a college for the study of the writings preserved through his care for the civilised world. Contributions for this purpose have been forwarded from Bombay, London, and Paris.

India.

At a recent meeting of the committee of the Church Missionary Society, extracts of a letter from the Rev. W. Smith, who has been spending the summer in Cashmere, were read to the committee. Mr. Smith writes:—

"Notwithstanding difficulties which it would be tedious to enumerate, God has graciously helped

me, and those with me, to proclaim the glorious Gospel. I have gone daily among the people, and sometimes twice a-day. We have visited various towns and villages of the country too. The people there generally heard with much attention, and showed much less prejudice than the people in the city. In the city, too, a change for the better seemed to come over the people about the middle of July; so that for the last two or three months we have had comparatively little disturbance in our work, while the word has been listened to, often by large numbers, with quietness and attention. We have also two or three individuals in the character of inquirers and candidates for baptism. A permanent mission ought by all means to be attempted."

Miss Mullens, daughter of Dr. Mullens, writes of the Zenana schools near Calcutta:—

"We have now 128 pupils, women and girls, in the schools; 54 at Behala, 74 at Poddopukur and Cassia Bagan. This year they have been getting on much better. There are more children, they have been more regular in attendance, and the teachers have been much more diligent. Several times I have gone unexpectedly, and found them in good order, that is, good order for Bengali children. I dare say school-teachers in England would be shocked, but they have improved very much lately; none of them has the genius of order to begin with.

"At Poddopukur we have nearly forty children, most of them little ones, who are just beginning; about ten of them are able to read and understand well, and they are reading 'Robinson Crusoe,' 'Barth's Bible Stories,' and others; a good many of the children learn writing, and a few have begun arithmetic.

"The third school, at Cassia Bagan, is only a few weeks old. You remember last year we gave up the school at Bokul Bagan; in consequence, Bedoo had only one house with a few women to teach at Pakoor Tolla. A good many of the children in the village where she lived wish to learn, so we have begun a little school in her house. They have begun capitally; Bedoo has taken it up enthusiastically. I think it is a good thing, and it incurs no extra expense. So much for the schools."

The *Friend of India* thus notices the strictures of the *Times*, on the slow progress and small effects of missions:—

"Natives of the highest caste will now attend institutions where the Bible is read, and hundreds will assemble to hear a lecture from the most distinguished missionary of the day. There was a time when Hindoos were horrified at the bare idea of defiling themselves by touching a dead body—now they study eagerly in the medical schools, and Brahmins practise dissection without scruple. One native writes, 'no more do we see any educated Hindoo believing in the dogmas of his forefathers' religion.' In a word, the former

state of things is crumbling away like a piece of rotten wood. Future missionaries will find the people ready and prepared to hear them, instead of their having to battle against prejudice and obstinate bigotry. No man expects to find his garden blooming with flowers the day after he has put the seed in the ground. The progress of missions has been, upon the whole, rapid and wonderful, when the character of the people is taken into consideration."

The *Friend of India* thus speaks of the departure of Dr. Duff:—

"Those missionaries who are just beginning their work, will at least not err for the want of the guidance of distinguished predecessors. They have the example before them of four men, at least, who laboured like giants in the noblest of all causes, and who deemed life too short for the work on which all their hopes were fixed, and towards which all their aspirations turned. They knew full well that discouragements must overtake them, since theirs was a labour whose reward is not of men, and whose honours are not of earth. Carey, Marshman, and Ward left behind them one who took up their spirit, and who lays it down, reluctantly, and not without a certain pathos, nearer completion than he found it. To not less worthy hands should it be committed now, if hands so worthy can be found. A century produces few men, in any walk of life, fit to compare with the great missionary who is now spending his farewell days in this land. But it behoves those who order these things, to see that the very best men they can find, and not the most inferior, should be sent out to take up the threads which have dropped from the hands of Dr. Duff."

The following items of intelligence are also from the *Friend of India*:—

"Mahiputram Roopram, a Brahmin, having returned from England and submitted to the rites of purification, was nevertheless held excommunicate. On a visit to Surat, he was invited to dinner by Mehtaji Doorgaram; this gentleman was himself forthwith excommunicated by a meeting of his caste, which was shocked at the hospitality shown by him towards a Patit (sinful man). Mahiputram seems to have considered this expression libellous, as he has entered a criminal action against the utterers of the term. Whether he succeeds or not in the action, will make little difference in the fact that Brahminism, with its ridiculous exclusiveness and monstrous social prejudices, is on its decline.

"Of the natives of India who have taken advantage of the benefits of the education afforded by University College, the Parsees have been the most numerous. Here, as in other instances, they are not unmindful of the benefits they have enjoyed, and a Parsee London firm—Cama and Co.—have forwarded a donation of 1000*l.* to the University College Hospital, in gratitude for the instruction received by their countrymen.

"From a correspondent we derive some particulars of the distribution of prizes at Joy Narain's College (Church Mission), Benares, on the 2nd instant. Thirty visitors attended, among whom were Mr. Horne, the Civil and Sessions Judge, and Baboo Shama Churn Banerjee, the Judge of the Small Cause Court. More than 400 boys were present, to whom the former made some very sensible remarks; at the conclusion of which he stated that the grandson of the founder, Rajah Sutt Churn Ghosal Bahadoor, was prepared to give for ever an annual gold foundation medal, carrying with it a scholarship of five rupees per annum as long as the holder should remain in the College.

"The Madras branch of the Christian Vernacular Education Society for India has recently published its fourth annual report. A model school was opened in May, 1862, and the training-department commenced operations in the January of the present year. The number of students is small, but will doubtless increase. It is, however, at present, by its publications that we must estimate the good likely to result from the exertions of the Society. These, in the year under review, amounted to 94,000; and the *Observer* tells us that since its commencement, the Society has brought out 1,050,443 books, containing 43,166,236 pages.

"The total number of converts, according to the *Bombay Guardian*, connected with all Protestant Missionary Societies in India, Ceylon, and Burmah, amounted, in 1862, to 49,688. Of these 13,490, or little more than one-fourth, belonged to the Church of England, the Baptist Societies numbered 20,950, and the Wesleyan Methodist 2517.

"The Mirzapore Mission has published its twenty-first annual report. From it we learn that there are at present 164 native Christians belonging to the Church, of whom 42 are communicants, and that the number of pupils in the different schools connected with the mission amounts to 447, of whom 56 attend the girls' school.

"The Church Missionary Society has erected a mission house in the heart of Peshawur, in the Ourk-hutri, an old royal Serai on a hill from which General Avitabile governed the valley in Runjeet Singh's days. The London Mission have begun their mission at Duddhi among the aborigines of Singrowlee, and three villages of the ten just assigned to the native catechists have given up idolatry. As great a work may be done among the aborigines of the Vindhya and Satpoora Hills, as has been done among the Karens of Burmah."

The eighth annual report of the German Mission at Ghazcepoore mentions that the number of pupils on the list of their mission school exceeds 200, and the average attendance is 140 to 150. Their two vernacular schools in the city are attended by 90 boys. A fine field for preaching is always open to them in the months of April and May amongst the thousands of opium cultivators who flock into Ghazcepoore at that season from ten districts. They hope to open shortly, if they have not already done

so, a very neat church which they have lately erected on their mission premises.

Mr. Brodhead mentions the addition to the church of Futtelghur of a Mohammedan man, his wife, and their three children, and he speaks encouragingly of the promise of usefulness of a young man whose baptism was lately reported. Mr. Janvier mentions the admission to the communion of a young man, the son of Gulab, native assistant at Sabathu. In the report of the station at Rawal Pindi, Mr. Orbison mentions the baptism of three persons, one of them the daughter of native Christians, the others young men, converts from Hinduism. Mr. Loewenthal had been very ill again at Peshawur, but a sojourn in the hills had restored his health. At the date of his letter, he was with the military force, referred to elsewhere.

China.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—The church members connected with Protestant missions in China now number about 2500. Of these 800, or nearly one-third, are to be found in Amoy and the rural villages around it—where, for the last ten years, remarkable success has attended the labours of the London Missionary Society, of our Dutch Reformed brethren from America, and the English Presbyterians. One of the most cheering features in this success is the circumstance that it has been to a considerable extent owing to the spontaneous efforts of the native Christians among their heathen neighbours. Thus, into the village of Bay-pay, mentioned in the following communication, the Gospel was first introduced by Chinese Christians from Peh-chuia, and now in its turn Bay-pay has passed on the lamp of life to Lioug-Bun-soo.

I think your readers will be struck by Mr. Swanson's letter. The state of things which it describes is wonderful, and earlier in the history of Chinese evangelisation it would have been hailed with rapture. We used to call the Chinese apathetic and immovable: if so, this preparedness of their minds and this avidity for the Gospel are all the more signally the Lord's own doing. But it is very distressing to see such an open door, and not to have strength to enter in. Our missionary staff is very small, and it has lately been over-worked. We would fain send into this over-ripe harvest more labourers, but with the funds at our disposal we can send no more. If any of your readers should be moved to help us, they are invited to send their contributions to James E. Mathieson, Esq., 77, Lombard Street, London, E.C., and for the means of following up still further these remarkable openings we shall be deeply thankful.

I remain, yours truly,

JAMES HAMILTON,

Convener of the Mission Committee of the
Presbyterian Church in England.
48, EUSTON SQUARE, Feb. 4, 1864.

"At Khi-boe, I found that our chapel was nearly finished, and that we could meet there for public worship. I had been hearing from our agents that the numbers of those who had been keeping the Sabbath had greatly increased since my former visit, but I was not so sanguine as some of them seemed to be. You may judge of my feelings when on the Sabbath I found myself surrounded by a congregation of more than 150 souls. These were all seated, and joined with us in worship, and are quite exclusive of a crowd of listeners who thronged doors, windows, and every available hearing-place. I cannot tell what the result of this may be; I know God has his own ones among them, and I fear some are driven to come and join us with no higher motive than the hope that we may be able in some way, to protect them from the unjust, cruel, and oppressive exactions of their magistrates. I do trust that God may grant them the grace of his Spirit to lead them to the sure and only refuge. Our chapel is too small for the numbers of those who even now keep the Sabbath. But we must wait ere we think of making any modifications. I need not ask you to lay this matter before God's praying people.

"On my return from Khi-boe I went to Bay-pay. I had for some time been much encouraged by an increase to the numbers of our inquirers there. Among these inquirers were four persons from a village five miles distant from Bay-pay in a south-west direction. It is now nearly six months since these persons became interested in the Gospel, and they have for that time maintained a consistent profession. In their native village, called *Lioug-Bun-soo*, they were most zealous in preaching the Gospel to their neighbours. The result was, that about six weeks ago, the original four were one Sabbath accompanied by other fifteen persons of the village, and on the following Sabbath by twenty-nine persons, all males. I was absent from Amoy when these facts took place, but one of the preachers immediately communicated with me, telling me that the whole village, with the exception of one or two persons, had renounced idolatry, and were keeping the Sabbath, that many had broken their idols or burned them, and that some had destroyed their ancestral tablets. You may imagine what were all our feelings when we heard this news. I set out last week for Bay-pay, with no immediate purpose of visiting the village, as I desired much that the native agents (two of whom I had sent) should be as zealous as possible in instructing them. But after preaching in the morning at Bay-pay, the brethren there pressed on me to set out for the village. I did so, and got there just as they were about to commence their afternoon service. Before I entered the village I saw something I have never seen since I left my own dear Scotland. There was a solemn stillness all around, and while at every village I passed on my way all, young and old, were busy reaping, no one was in the field here, not even an ox or a buffalo. On entering the village I found

the oxen all tethered in a row, eating straw, and thus kept that all might get to worship. I cannot describe to you the reception I got. Poor people, they rushed about me, and with the most lively demonstrations of joy, welcomed me. I was to them the representative of One whom, I trust, many among them have learned to prize. I was so struck and overcome with such a sight, that my feelings I cannot express. We met in the open air, and I preached to them from the first part of the 3rd chapter of John. It was with the utmost difficulty they would allow me to leave them. Young and old planted themselves in the village gates and opposed my going; and it was only when I told them that there were others of their countrymen who had claims upon us, that they were willing to let me go. I have told you the plain facts of this most unprecedented case, that you may know what are our joys and our sorrows. I cannot tell what the result will be; that is known only to God. But one thing is plain, and that is our duty. We must watch over them and instruct them.

"We live thus, my dear Mr. Mathieson, in the midst of very solemn and stirring times. God is shining on this mission in a most wonderful way, and I do trust that the Church will be aroused to a sense of her responsibilities.

"I cannot now write more than simply ask from all a continued interest in your prayers.

"W. S. SWANSON.

"AMOY, Nov. 6, 1863."

Australia.

NEW SOUTH WALES.—The operations of the Church of England in this colony are gradually extending, and are becoming more adapted to the wants of the population. Several clergymen have arrived since the Bishop of the diocese went home, and there is no difficulty in opening spheres of usefulness for them. Churches, school-houses, and parsonages are being erected on every hand, auxiliaries to the Church Society are increasing in numbers; the revenue of the Church is in a flourishing condition, and everything connected therewith augurs well for the future.

Vigorous efforts are being made to erect a Congregational College; and although nothing has been definitively decided upon, the matter may be regarded as *un fait accompli*. A large amount has been raised, and as soon as a certain sum—now very nearly reached—is collected, the work will be commenced.

The Wesleyans of the colony are as active as ever. They have recently opened a new chapel at Newcastle, a large and substantial building for the purposes of a model day and Sunday school at Surrey Hills (Sydney), and they are about to commence the erection of a chapel on the north shore.

The Rev. F. Hibberd (from Mr. Spurgeon's College) is preaching in the Masonic Hall with considerable success and cheering prospects. A tea

and public meeting to welcome Mr. Hibberd took place in the Masonic Hall, and was largely attended. It was, in fact, the most successful gathering of the kind that has taken place here for a considerable time past.

QUEENSLAND.—Consolidation and extension, rather than controversy, at present characterise the operation of the various churches of this colony. During the present recess of parliament political questions slumber, or have only a subterranean fermentation; but the churches during the month have been more than usually alert. Chapel anniversaries and openings in town and country, tours of visitation, and synodical gatherings, indicate considerable vitality in the various religious bodies. It would be indeed a shame were it otherwise, for amidst the stir of new enterprises, the continued influx of population from Great Britain, and the consequent opening of new ports and districts far within the tropic of Capricorn, very considerable activity is demanded from those who care to follow the van of colonisation with the ordinances of religion. Without them, men from whom we should least expect it, degenerate religiously in an astonishingly short time. Evils against which their whole soul would have risen in England, seem here, amidst the monotony of bush life, strangely to change their aspect. Losing the stimulus of public ordinances, secret devotion declines, and then the Sunday ride, the game of cards, the deep potation, seem innocent, or even venial indulgences. An occasional visit from a Christian minister helps many a good man in his struggle with his own heart. An institution is just appearing which promises to be a social benefit. It is a Servants' Home, under the management of a Ladies' Committee, representing all persuasions. Female servants are generally well remunerated here, but often exposed to danger when out of a place. The morals of our streets tell us that, and so too does the too frequent spectacle of the young wife and mother forsaken by her natural protector, who probably goes elsewhere to reiterate his crime.

BRISBANE, December 19, 1863.

Sandwich Islands.

THE King Kamchamcha IV. is dead, and has been succeeded by his brother. The following reference to this event occurs in a letter of the Bishop of Honolulu, in which he gives an interesting view of the king's character and warm attachment to the worship of the Church of England:—

"His Majesty had been for some time in a weak state of health, but no danger was apprehended till an hour before his decease. For several days he had suffered from diarrhoea, and was greatly reduced. When his state was pronounced by his medical attendants to be critical, I was summoned by the Queen, but arrived a few minutes too late. His old and faithful Prime Minister, Mr. Wyllic, was,

however, present, and in my absence read the commendatory prayer. His Majesty expired in the arms of his loving consort at nine a.m. When I entered the room she was fondly endeavouring to restore animation by breathing into his mouth her own warm breath. It was indeed a touching sight. When she saw all her efforts were of no avail, she begged me to pray. Most of the members of the Royal family were present, and we all knelt down and implored our Heavenly Father to grant us resignation to his will, and strength to endure with meekness the sudden and unexpected chastisement.

* * * * *

"Kamehameha V. is brother to the late king. He is thirty-three years of age, a man of strong will, well educated, a thorough gentleman, and has had considerable experience in the details of government, for he has served the office of Minister of the Interior for some years. He is likely to be a popular sovereign. He speaks and writes English with accuracy. From my conversations with him, I am able to assert that we shall continue to enjoy the same sympathy and support we have hitherto received from the head of the nation. His Majesty has given me a commission to act as his chaplain, and has afforded further proofs of his confidence and regard for the Church. Among these I may name his nominating me a member of his Privy Council."

Africa.

EASTERN AFRICA.—Captain Speke writes to a contemporary, urging the establishment of a mission among the tribes he has visited. The following is the principal portion of his letter:—

"I heartily trust that a mission will be set on foot, without delay, to the regions of Eastern Africa which I have recently visited. There seems to me no reason for not uniting in this with the Scandinavians, as suggested in your 'Chronicle,' especially as Dr. Krapf's representations have induced them to meditate attempting something among the Gallas. For my own part, I should wish for no better plan than that of a 'United Church Mission,' for opening those extremely fertile and beautiful territories at the head of the Nile to Christianity, and so to commerce and civilisation. The three kingdoms, Kanagah, Uganda, and Unyoro, are, in my opinion, the key to Africa, and the centre from which the light ought to radiate. A mission thither, if properly managed, in combination with Government officers having authority to maintain the rights of the kings of those countries against the violence and fiendish oppression of the White Nile traders, would prove of the greatest benefit both to ourselves and the Africans. The great fault which has hitherto existed and dispirited Missionary enterprise, is that of selecting places where no strong native Governments exist, and where the land is poor in consequence of its being subject to periodical droughts and famines. In the three countries I have mentioned, neither of these two evils at present

exist; but if they are not attended to at once, there is no knowing what will happen as the White Nile traders push further south. In short, I am inclined to believe that the traders themselves will bring down those semi-Christian Governments and ride over those splendid lands, as the Moors of old made their way into Spain: hitherto the traders have confined themselves to the poor lands without the fertile zone, but now they are entering into this, and the result will be conquest—accompanied of course by the firm establishment of that more stubborn foe to Christianity than Judaism itself—Mohammedanism. I would strongly advise the Zambézi Mission, and also the Zanzibar Mission, to be moved up to the Equator.

"Of the Galla country I know nothing; but before Dr. Krapf leads any missionaries there, I would like him to show that the country he intends to work upon is adequate to supporting his mission. Too much importance cannot be attached to this point, as failures bring such a strong cry against enterprise; one more wrong step might break down public faith, and the whole fabric would be ruined.

"You are aware that I maintain that the slave-trade will never be put down by vessel-hunting at sea alone. We are fruitlessly spending millions in that way at present, without any good effect, and we shall continue to do so until the Government is enabled to see, through public opinion, that the cheaper and surer way of gaining their point is to assist in the development of the Interior African."

"J. H. SPEKE."

Captain Speke has already offered 100*l.* towards giving any missionary a start who would go to instruct the people of the Wahuma kingdoms. The route is by way of Luakim on the Red Sea to Bencher on the Nile, and thence up the Nile.

OLD CALABAR.—The United Presbyterian Missionaries relate a series of conflicts between the new king, Eyo, and his subjects, arising from an Egbo outrage by one of his sons. The king left Creek Town for a time, until the dispute was compromised:—

"A circumstance which deserves to be noticed is, that King Eyo made an appeal to what may be called public opinion in Calabar. He got prepared, and circulated a letter among the white traders in the river at Duke Town, vindicating his procedure. A copy of this singular document is lying before us; and a single extract will show our readers the horrid nature of these Egbo customs. 'The Auyango Egbo is very old and very strong Egbo with us. No one who no buy that Egbo can stand when that Egbo-man go into house. Not very long time pass since one of our freeman, namely, Abasi Antika Egbo, Egbo Jack's brother, a freeman for both Duke Town and Creek Town, was wounded by that Egbo according to the law. And again, when I joined with King Eyo III and my brothers, to call Dr. Eyo's mother's countrymen

to make *ikpo* for old King Eyo II., and the people come with their country flag, then one of their head men was wounded by that Egbo in Dr. Eyo's yard. Who been cut him? It be one of the blood men; but no one found fault with him for that, for all men know that be Egbo law and fashion for that Egbo. Slaves fit to buy that Egbo, and plenty of them buy; and all men know that Egbo law. My son do nothing more than the slaves themselves do.' At last it was agreed that a public meeting of the parties should be held. This took place on the 27th of October. Fifty canoes, adorned with flags, containing the two kings and all their retainers fully armed, came from Duke Town, and the people came in from the plantations, also completely armed. The discussion lasted six hours. All the parties were heard; when King Archibong decided that it was contrary to Egbo law for the young man to assail persons in a private apartment; and that, as an injury had been done, King Eyo should have begged the forgiveness of the people for his son. As the verdict was thus given in their favour, the people demanded that the young man should be stripped of the property which he had received from the late King Eyo; but Archibong requested them, on account of his youth, to overlook his offence, and promised himself to grant them a recompense; and to this they assented. In regard to the other things, he said that these customs prevailed at Duke Town, too, only that it was usual there, on the evening before, to give notice that the Egbo-runners would be out next day; and thus the people had the opportunity of escaping them. But the people have taken the remedy into their own hands by establishing the market outside the town. The quarrel, which at times looked so threatening, was settled without bloodshed; and what our brethren observed as remarkable is, that the occasion of the commotion—the preaching on the farms—was never mentioned. The work is going on quietly, and the probability is that nothing more will be said about it. King Eyo returned with Archibong to Duke Town, and did not come back to his own house till the 12th of November. He will find, as others have done, that the word of God is a thing too strong for him. There is no doubt that this series of disturbances had their origin in the fear which the bigoted civil authorities have of the growing power of the common people, and of the influence which the Gospel is seen by them to exert in shedding light upon the claims which all men have to liberty. And hence the Rev. Mr. Robb says, on the 20th of November:—'The result has been, on the whole, favourable to our cause; and, so far from our attempts to evangelise among the farm-people or "plantation slaves" being stopped, a little school is now in operation, taught by one of themselves.'

MADAGASCAR.—Mr. Ellis, in writing from Antinavarino, thus speaks of the native teachers:—
"Though we are often surprised and delighted with the simple Scriptural course which the native

preachers pursue, we are as often surprised and grieved at the want of clear perception of what to us is equally plain, and the want of principle or moral courage to carry it out if perceived. In many difficult cases arising out of old habits of social life, concubinage, change of wives, and questions in which those above them are concerned, it seems impossible for them to act consistently if left to themselves. The despotism under which they have lived has been so absolute, the favour and approval of the great in every movement are considered so necessary and beneficial, and their disapproval is deemed so calamitous, that, if left to native pastors, our churches would, we fear, soon come to be conducted on worldly principles. We are sometimes startled to see men who would have drunk the poison or knelt before the spear rather than promise not to read the Scriptures or pray, hesitate whether it is right to pray at any other time than the regularly observed seasons, without first obtaining the approval of the Government."

United States.

Cheering intelligence reaches me from various parts of the Union, respecting revivals among churches, many of which have been cold and half dead, to all human appearance. In the State of Maine a revival of great depth has manifested itself in the churches of York county. Although now for the first time attracting the notice of the public prints, this work has been quietly and regularly gaining ground for about a year. It is interesting to note that it is believed to have originated in a small prayer-meeting of women, from which it spread, and led, we are told, to the conversion of an entire neighbourhood, in which but two or three persons were unmoved. From western New York and Connecticut there are statements of local revivals. A very interesting revival is also noticed as advancing in Phillip's Academy, at Andover, Massachusetts. This institution is regarded as, perhaps, the most excellent school preparatory for college in the country; and all will hail with joy the hopeful conversion of a large proportion of the youth here in the course of education.

A truly Christian merchant of this city, Thomas R. Agnew, Esq., signalised the first day of the new year by the gift of a handsome church edifice, unencumbered by any indebtedness, to a Presbyterian church lately established in one of the upper wards.

The statistics of the Congregational Churches in this country for the past year furnish some remarkable facts. This denomination, until recently almost exclusively confined to the New England States, has of late years spread very greatly in the western parts of the Union. Hence the large increase in its membership, which exceeds a quarter of a million communicants. Of this number it is found that almost precisely two-thirds are females. It speaks well for the encouragement given to Sunday Schools, that the number of children in these exceeds that of

the communicants in the churches. On the other hand, we find that the pastoral relation in this, as in most of the other evangelical churches in our midst, has become less permanent, and in many cases a "stated supply," or a series of preachers employed for a few consecutive Sabbaths only, is preferred. Of 2,119 churches, from which statements have been received, only 830 have pastors; nearly as many (768) have "stated supplies," while almost 500 are reported vacant! These facts exhibit a striking change from the pastorates of the last, and the commencement of the present, century.

Within the past few years the emigration from Sweden and Norway has received a great stimulus; and, as its fruits, we have a number of Lutheran churches, in which the Gospel is preached in the language of each of these countries. Thus two new churches of foreign origin have arisen, differing from each other only in language. Each has its synod, its theological seminary, and one or more religious periodicals. In the aggregate there are more than fifty pastors, thrice that number of churches, and nearly thirty thousand communicants, confined almost exclusively to the extreme north-western States.

The large fairs which have been held within the last few months in several of our western cities have proved so successful that they have led to the holding of similar fairs, also, for the Sanitary Commission, in many other places. A warm discussion has arisen in this city, provoked by the determination of the managers of the fair to be held here in the month of March, to permit raffles and lotteries in the case of the most costly articles. It is urged by the advocates of this course that many of the articles presented are of so expensive a character that they cannot be otherwise disposed of. And not a few are found who attempt to justify the resort to raffles, by alleging the benevolent nature of the object, and the importance of turning everything to an account for the benefit of the sick and wounded soldiers. On the other hand, a number of our clergymen have boldly come out and denounced a practice which, if countenanced, will tend to give still greater dimensions to the evil of gambling, which is always prevalent in the camp, and which abounds most in time of war. I do not know whether their remonstrances will avail. The State laws are full of provisions against lotteries; but the unreflecting masses, under the guidance of many of the secular papers, believe that the present emergency justifies their violation.

NEW YORK, *February, 1864.*

South America.

CHILI.—An event, probably of greatest importance for the future religious history of this nation has just occurred, in the form of an unprecedented calamity, by which an immense number of souls have been hurried into eternity. No less than two thousand persons, females for the greater part,

were in less than an hour burned alive. The whole event defies any attempt at description. It occurred in the most favourite and fashionable church in Santiago, on the evening of the holiday in honour of Mary's immaculate conception; the church was splendidly illuminated, as well as crowded with people, when, through an explosion of camphine, a fire commenced in the half-moon at the foot of the image of the Virgin, and in a few minutes the edifice was one furnace of flame. Escape for the majority was out of the question: their very exertions to escape rendered doing so impossible; every one seems to have caught hold on her neighbour. As there are no seats, but the worshippers sit or kneel on the floor, those in the centre rushed on those near the door before they could rise, then fell over them, and others in turn over them, until about each door they were stacked up to a height of six feet, struggling, suffocating, screaming for help, and seizing each on each, so that persons at the doors from the outside say they were unable, with only now and then an exception, to extricate any.

The city was thrown into consternation; and the country has been horror-stricken as the intelligence has been scattered by telegraph, mail, and steamer. So sudden, so awful an event never was recorded here before.

And now, while we weep with those that weep, and remember that we survive and are exempted from this or like disasters only through God's good mercy, not through our deserving, it is still proper to notice the facts in the case so as to trace its meaning, as well as to calculate its future bearing and influence.

Here then was a feast in honour of a creature, worship paid to her image, prayer and homage rendered her as though she possessed the attributes of the omniscient God; it was the culmination of the festival, preparation having been made for thirty days in acts of public worship; the church was that in which the whole chapter of priests devote themselves specially to this worship of Mary; and there, in the pedestal of her very image, in the symbol of the half-moon, adopted for her while it was the symbol of Diana, queen of heaven, as Mary, too, is often called, the fire broke out which consumed, as in a vast funeral pile, the deluded worshippers with the object of their mistaken devotions. I would be careful about interpreting the providences of God, but, seeing what the worshipping assembly had gathered to do, and what took place in that church on that occasion, and in connection with that image, one cannot without an effort resist the thought that God did mean to manifest His disapproval, and put His very finger on the offence.

The result has been a violent reaction against the priests. How far it will go, or what results it may in the end produce, it would not be easy now to predict; but certainly it seems to have given their power a shock such as it has never before sustained.

The press is out upon them in the strongest terms, not only charging them with imprudence, but with encouraging the people to idolatry. Again and again native pens, within the last week, have uttered this charge without the least attempt to soften the language; in fact, if anything, the language has been too bitter, the national result of provocation and sorrow. The people demand that the "accursed temple shall never be rebuilt again as a church;" and the Government, under the necessity of yielding to their demands, has given orders that its walls and foundations be razed, which work is already commenced.

It has now come out that these priests actually had a letter-box in which their deluded devotees were encouraged to drop letters addressed to the Virgin Mary, asking for such things as they desired. These joined a society called the "Predilect Daughters of Mary," paying a certain sum, and then were allowed to make their requests thus known to her. If the thing asked for by the applicant was a matter of importance, answer was returned to her as from the Virgin herself, that she must do certain things, and then she might hope for her wish in time to be complied with; but if it were a mere trifling matter

that was asked for, as a load of wood, or a little money, means were devised to have the want supplied through some unknown channel, so that the applicant would believe her petition had been heard by Mary and granted, and circulate the news of her success that others might apply.

This infamous imposition was alleged to be practised some months ago, but really it seemed too gross to be believed; now, however, it is declared to be a fact. The letter-box is said in the papers to be in the hands of the Governor, and copies of the letters found in it have been printed. It is urged that a judicial investigation of the whole affair should be had; in fact, it is said to be on foot. Though reluctantly, I confess that I believe this lying wonder to be a veritable fact.

Certainly it is to be hoped that the power of men who, in addition to the crime of not teaching their people the religion of Christ, thus sport with the credulity of such as confide in them, will be undermined; and that this distressing exposure of idolatry and craft may lead men and women to read God's holy Word, and turn to his true and pure worship.

VALPARAISO, Dec. 18, 1863.

SUGGESTIONS AND REPLIES.

ON ANOTHER "POINT TOO MUCH LOST SIGHT OF IN MISSIONS."

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—the subject of Christian Missions appears to be exciting unusual attention at the present hour, if we may judge by the lively attention that is paid to it both in the Church and in the world. And whether it be owing to the stinging remarks of satirical journals (which have amused themselves with reckoning up the converts of certain societies at so much a head), or to a painful conviction that much heroic toil has been wasted, and many noble lives apparently thrown away, for want of a little more common sense, certain it is that there is a general desire at present to make our home and foreign missions as practical—that is, as much in accordance with the laws by which God governs our common human life—as they can be made, and to press into the service of the Church agencies which have been hitherto neglected. Thus arose our Female Bible Missions, which one who had studied the subject pronounced "the only missions which combine Christianity and common sense." The same praise might be justly awarded to the Medical Missions, which follow the same healthy plan of ministering to the body and the soul together—the plan of which our Saviour Himself gave us the pattern. Suggestions continue to emanate from various quarters as to how and where we might make our missions more successful than they have hitherto been. An interesting paper in the January number of *CHRISTIAN WORK* contained many hints which deserve the thoughtful consideration of those

who direct the labours of missionaries, as does also the Bishop of Oxford's recent speech,* in which he so eloquently insisted that the primary duty of Christian England is to the heathen who lie around her own colonies. I firmly believe that the next twenty years will see some important changes in our missionary policy, which will be attended with most beneficial results. I trust that the peculiar power which women possess for missionary work will be universally made use of, and that in future years no missionaries will be sent out to uncivilised countries to save souls without some knowledge of the art of healing bodies. I hope for great results from the combination of these two agencies; and I believe that their worth is now generally acknowledged. But there is one hindrance to the progress of the Gospel of Christ which I have never heard openly discussed in the Church, which I believe is too often overlooked, and which I think is of the deepest importance, and goes a long way to explain much of the failure of our work among the heathen—for we all know that there has been failure as well as success. I venture, then, in all humility, and with the deepest respect for the noble band of workers, living and departed, to ask—Is not our way of preaching Christianity to the heathen generally too aggressive? Do we always take sufficient trouble to understand the people we are trying to convert?

If we are to judge by the speeches at missionary meetings, and the tone of missionary periodicals generally, we should suppose that the right and

* Reprinted in *CHRISTIAN WORK* for November, 1863.

proper way to preach the religion of Christ is to demonstrate to the heathen, by force of argument or of ridicule, that the religions they and their fathers have believed in are tissues of lies and absurdities. This is to be the first step, before proving to them that *we* possess the well of truth, and wisdom pure and undefiled.

Now, is this the course which the Apostles followed when they were preaching the Gospel of the kingdom to all nations?

Let us turn to the 17th chapter of Acts, and learn how the great Apostle of the Gentiles spoke to the men of Athens.

He begins by telling them that he perceives that they are very religious in all things. He gives them credit for a sincere desire to know God, for earnest effort to find Him out. He does not upbraid their ignorance and folly—he does not ridicule their gods; but what is the argument that he does employ against the worship of idols? He tells them that they are the children of God, and that therefore they ought not to think that their Heavenly Father is “like to gold, or silver, or stone, graven by art and man’s device.” Is this the way we speak to the heathen? Do we tell them that they are the offspring of God? Do we ground the confutation of idolatry on that simple fact? Do we endeavour to build on the same truth the whole doctrinal fabric of the new religion we wish them to receive?

It is an old saying, that argument never did convince. This proverb is a sort of popular acknowledgment that the Spirit of God only can convince the heart of truth. There are indeed cases where the consent of the intellect has been followed by the conversion of the soul. But, even supposing that in these rare cases it was argument that did first convince, could it have been that kind of argument which seeks to establish certain propositions simply by subverting and destroying certain others? We fancy that we must pull down before we can build up; that a process of destruction and demolition must prepare the way for the entrance of the truth. I believe it to be one of the greatest, saddest, of our mistakes. For what is falsehood but the absence of truth? When truth is present, falsehood falls of itself. If we had spent in presenting truth to the heathen half the energy which we have spent in attacking falsehood, if we had simply held up Christ’s cross in the majesty of its redeeming love, I believe we should better have furthered his cause. But how much vigour and breath have we wasted, and do we waste, in controversy—in arguments which are only intended to destroy! We wish to convert the Roman Catholics. We set to work and prove from Scripture that the Pope is Antichrist, that the Church is fallible and human, that transubstantiation is idolatry. What has been the result? That we have become adepts in the hammer-and-tongs controversial style; and that the gulf between Romanists and Protestants has widened into an Atlantic, into which if all the

Christian charity of the present age were thrown, it would be but as a handful of sand. How would it have been if we had said to the Catholics, You are right in your believing in a universal Father, in a holy universal Church, in the everlasting presence of Christ in that Church?—“Whom therefore ye unknowingly worship, Him declare we unto you.”

Would that this sentence of the Apostle were the text of our discourse to the heathen! For they are worshipping the unknown God. The heathen religions are one and all the outgrowth of certain irrepressible questions about the spiritual world which have arisen in the hearts of men under all skies. With all their errors and follies, they are witnesses that man has never quite forgotten his divine parentage, has always felt the need of God. And all religions which have obtained any great hold on the hearts of nations have done so in virtue of that which was true in them, *not* by means of the tricks of lying priests. We cannot dispose of them by calling them ignorant and degrading superstitions. For deep underneath this folly and superstition there is in all the great faiths of heathendom some vital truth which it is at our peril that we overlook. No earnest person can read any account of the religion of the Hindoos, for instance, without perceiving that it contains some of the deepest thoughts concerning the relation of man to God, and expresses man’s deep desire of communion with God. And the glory of the Gospel of Christ is, that it answers the questions which all these ancient religions have been asking so hopelessly for so many ages—that it reconciles in one all the different partial sides of truth which they have asserted. We have not been wanting in this century, in books written by great and good men, to show what vital questions the heathen faiths arose out of, and how all these questions point to the revelation of the Son of God as the only answer that fulfils the yearning of the human heart. Yet I fear these books are too little read by missionaries; they ought to be text-books in all our missionary colleges and training schools.

Would it not then be better, instead of spending much energy in attacking and demolishing the ancient religions, to appeal to what there is of truth in them, as a witness and confirmation of the faith we preach? The light of civilisation and knowledge which Europeans bring with them soon exposes to the heathen the errors of their old creed. But if they receive nothing higher in place of it, it were better they remained as they were. We should do them a greater service by showing them what there was in their old faith which was true, than by leading them to think that it was all false together.

I am yours, &c., T.

THE MISSIONARY AND THE MEDICAL MISSIONARY.

TO THE EDITOR OF “CHRISTIAN WORK.”

SIR,—Perhaps you can spare a few lines of your valuable space for a few remarks on this subject.

It is one of vital importance, as my brief experience has taught me. The other day I was much struck with an article in the *Friend*, a monthly paper published in Honolulu, Sandwich Islands. It is headed "Every Missionary to the Heathen should be a Physician," and says:—"This should be the standing rule, and the only exception allowed should be in those instances when the missionary goes to parts of the world where there are educated physicians. We have not formed this opinion hastily." Now, sir, in this opinion I fully concur. Two first bereavements have forced the subject home upon my attention. As I stood gazing over my dying son, unable to understand his disease, able to do almost nothing for him myself, and having no skilled help at hand, what would I not have given to have been within reach of medical aid, or rather to have had sufficient medical knowledge myself? I could but look on and weep—stand by and see him die. Never did I feel the vital importance of medical knowledge as I did that day.

And if so important in my case in Samoa, where I had kind-hearted fellow-labourers to sympathise with me, how much more so must it be in the case of those who in their lonely island homes are without fellow-labourers?

I should like, through the columns of your excellent periodical, to press home this subject upon the attention of the directors of our missionary societies and missionary students and candidates who are looking forward to foreign service.

I believe this all-important subject does not receive half the attention which it demands and so highly deserves from these parties. Would the piecer boy of Blantyre Mills (David Livingstone, M.D.) have accomplished his mighty achievement without medical knowledge? How invaluable it would be to a missionary on Tanna or the martyr isle of Erromanga, who like the good physician would conciliate their affection by curing their diseases, and so open a door, wide and effectual, for the Gospel into their hearts. The importance of this subject cannot be over-estimated. Its importance must be self-evident to every thinking, intelligent man who is tolerably read up in the history of modern Christian missions.

To those who are looking forward to foreign service, I would especially urge home this subject. If they were fully alive to its immense importance, they would soon stir up the directors, and urge them in turn to secure for them the means of acquiring medical knowledge. It will ever be a subject of deep regret to me, that I had only six weeks with Dr. Parker, medical missionary in Glasgow (now returned to Ningpo, China), and that on the eve of my ordination, marriage, and departure. Of course it could but be cramming a mere smattering into us. Some may object and say, "A little knowledge is a dangerous thing," especially of medical knowledge. But a little is better and less dangerous than none at all. I only wish it had been six months, instead of six weeks. Brethren, I would urge

home this subject, and entreat you to be all medical missionaries if you can. I don't mean go the whole red-tape course for a diploma, but make the most of your time and opportunities, and acquire as much as you can, and everything you can get about it. First, for the sake of your people. They will prize you more highly than a mere missionary. You are their only medical aid. There was a medical missionary on Savaii (the Rev. Mr. McDonald), now in New Zealand, and the memory of that man will be cherished and handed down, I believe, to latest generations. It stands to reason that the medical missionary is calculated to do most good. He is the model missionary—the true successor of the Good Physician. There may be, as in Samoa, a vast amount of sickness, disease, and suffering amongst your people, and would it not be a source of unalloyed happiness to be able to alleviate that suffering and cure that disease? Epidemics are frequent here, and at those times from thirty to sixty will come in a day to the dispensary. Never a week day passes without some, and often on Sabbath they come. Then again, for your own and your family's sake. 'Twas when standing by the bedside of my dying little Willie I felt the want so great which I have since assiduously tried to supply by bedside practice and digging into medical works. Make midwifery a first subject of study, I would say, as you may, like myself, discover some day the solemn responsibility which devolves upon you when life and death are involved in the issue. Provide yourselves with medical works you can understand—books intended for non-professionals.

P. GOOLD BIRD.

SAFOTULAFAI, SAVAII, SAMOA.

THE GUJARÁTI TRANSLATION OF THE BIBLE.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—A kind and laudatory reference to my name having appeared in your pages, which some may suppose to imply that I was the sole translator of the Gujaráti New Version of the Bible, I beg, in justice to my co-editors and other brethren, to send you by this mail a copy of the "*Irish Presbyterian Church Missionary Herald*," for February, 1862, containing a letter from me, dated November 6th, 1861, with an introductory paragraph by the editor. Perhaps you may most easily meet the object in view by inserting that paragraph, with as much of my letter as refers to the subject.* The large print edition referred to has now been commenced, under the editorship of the Rev. R. Montgomery and the Rev. J. Wallace.

With much dislike to put myself before the public, but with Christian esteem,

Yours, very truly,

JAMES GLASGOW.

* We have not room for the extracts, but they explain that Mr. Glasgow was only one of several collaborators in the work of translation, of which we gave him erroneously the sole credit.

NEW BOOKS

BEARING ON

CHRISTIAN WORK.

THE QUARTERLIES.

THE most prominent article in the LONDON REVIEW is that on M. Renan's *Vie de Jésus*. It is the most formal and thorough attempt that has yet been made in this country to meet the scepticism of that notorious book, and invites the attention which its masterly and high-pitched arguments repay. The writer awards fair praise to "the poesy, sentiment, and thorough scholarship which have distinguished the previous productions of M. Renan, and placed him in the first rank of living writers." He holds that his book is "undoubtedly the worthiest and greatest work of a puny infidel cast which has been written this century." It exhibits, also, certain tendencies of the time that, when studied, will explain the conception and elaboration of such a work. One of these is the result of the great Catholic revival; another is the growth and pretension of historical, or, as it sometimes styles itself, *high criticism*. In M. Renan the two schools of modern philosophy meet. He is a Positivist; denies altogether the possibility of metaphysics; and declares that a miracle is impossible. He is still more pronounced as a Pantheist. Of Jewish extraction, but trained among the Jesuits, the two great poles of religious sentiment in the Catholic world are to him the magnet round which all religious life centres, and upon which it hangs. Of his ability there is no question. "If he fails, as he has irretrievably failed, in establishing his thesis, it is because his thesis is false and undemonstrable." Though covering upwards of fifty pages the article is not half finished, but an outline is sketched in the present number. The first part is occupied with a clear sketch of the life of our Lord, as it comes out of M. Renan's hands. The second is a refutation of the axiom that underlies all modern infidelity, that every record of a miracle is false. In the succeeding part, Renan's theory of the origin of Christian Monotheism will be discussed; his theory of the origin of the Gospels will be criticised; and the Life itself will be shown to be inconclusive, inconsistent, monstrous, and yielding no explanation of the origin of Christianity. A discussion of modern contemporary infidelity so able and scientific as this promises to be, is a real service to the Christian Church. Having already exposed the erroneous teaching and sentimentalism out of date

in Zschokke's popular books, the LONDON REVIEW flings itself upon another class of popular literature, *Recent Works on Heaven*. They are dissected with a merciless but deserved severity, although the reviewer is perhaps too sweeping in his abuse. An author who compares Enoch's first vision of heaven to the lighting of the gas-lamp in the lobby, does not deserve much quarter. He is great upon death scenes (of which there are above twenty), silky wings, glittering dewdrops, floating water-barrels, the complexional differences of the angels, the rugged rocks of perdition, and the ball-room, with which he appears oddly familiar. It is melancholy that such so-called Christian literature should have even a momentary popularity. There is a sensible and good-tempered article on the Church of England, suggested by the *Manchester Church Congress*.

A paper on the same subject opens the BRITISH QUARTERLY. It is keen, eager, and discriminating, and important as reflecting the opinions of the ablest Nonconformists. The intellectual status of the Evangelical Church party is pointed at as far below what it ought to be; and their influence on the educated mind of the country is seriously diminishing. "As a party they can hardly be said to have a place in the intellectual strife of the age;" "no literature deserving the name can live in it." The small number of the Broad Church clergy is said to be compensated by high intelligence, but their reckless criticism has lost them the place they might have occupied. The admirable judgment and zeal with which the High Church section use the press, are held up as an example to other Churches; as a party they are warmly condemned. The reviewer pronounces Dr. Stanley's scheme for subscription, and Lord Ebury's for revision of the liturgy, as a revival of convocation, alike impracticable; and concludes by pronouncing against Church establishments. An article on *Madagascar* reviews the recent tragic history of that tragic island, and draws particular attention to the crafty and dangerous policy of the French. In a paper upon *University Reform and Education in Italy*, many facts are mentioned curiously illustrating the marvellous growth and progress of that newest and oldest of kingdoms. In four years, the charges for public instruction have increased threefold, and are now proportionately larger than in Prussia or

France. The twenty-one universities are a weakness rather than strength, and it is proposed by the Ministry to close some, and establish in their place schools of engineering and medicine. As it is, a district like the Emilia, no bigger than an English county, is saddled with four universities, at an annual cost of 800,000 francs. The need of education is appalling. The Ministry recently stated that whilst in the Prussian army of 200,000, only six were unable to read and write, it would be rash to assert that six men out of 200,000 in Italy could do either. There is, however, a positive thirst for instruction. When King Ferdinand had left Naples, and before schools could be opened, peripatetic teachers traversed the city, having the alphabet and short lessons elevated on a placard, round which the *lazzaroni* and artisans eagerly gathered; now they are quick as well as eager. In three months, a Bible reader taught twenty-six boys to read, write, sum, and point out on the map all the capitals of Europe. The 42,000 under elementary instruction in the Neapolitan provinces in 1861, became 100,000 in 1862. In Naples itself there are three large schools connected with the Evangelical Italians Society, and the normal schools of the Marchese Cresi and of Countess Steinbrock. Nine evening schools were started at Bologna in one month, and attended by 800 working men. "The shortest way to Rome," is the motto of the adult school. Madame de Lunetz has seven schools; the Waldenses six; and nearly 3000 children are under that kind of missionary training, while the Italian Ladies Society has established schools without the use of the Bible.

Under the title, *What Annexation has done for Italy*, an intelligent writer, "seated in Machiavelli's villa," reviews the same subject in the NATIONAL. The people are full of the policy of their nation. "Every sailor, soldier, labourer, servant, shopman, driver, beggar, cares for it." Education is placed in the forefront of Italian progress. The expenditure under that head has been on the most liberal scale; though the results, as in the case of the Infant Schools, are not always satisfactory; and there is still an important problem to solve—What are the people to read? its literature is not made in a day, and hitherto French novels have been the principal foreign importation. The better literature of Europe has been entirely excluded: the indigenous literature has descended to the lowest degree of inanity and dullness. "Perhaps one of the best services on record, is that attempted at present by Madame Pulszky and others—to translate and adapt good educational and juvenile German and English books." The newspaper press has not yet risen to its proper dignity. Most notable is its humorous side. "A peculiar joke favoured just now is the production of a picture which, when opened, shall convey one subject, and when folded, quite another. A large tableau represents Italy looking on while the Lion of St. Mark overthrows the Emperor of Austria, and the Roman wolf mauls

Pio IX. On folding the paper, there appears only a good lithograph of Garibaldi. Last week there was a sketch of four prize pigs. Judiciously closed, this produces a capital likeness of the Pope." In another, "a priest is showing to the people a Madonna, whose arms other priests in the background are pulling with cords, while Jesus Christ exposes the deception." The spirit of liberty has also given birth to the spirit of enterprise. There are 3065 kilometres of railway open, as compared with 1472 in 1859; and the common roads and telegraphs have received as much attention. Monasticism and mendicity are on the wane. The law of May, 1855, provides for either "the immediate suppression or the gradual extinction of all monasteries and convents of religious orders which are not occupied either in preaching, education, or the care of the sick;" and this law has been applied to all the new provinces but Sicily. In Tuscany alone the number of monks and nuns has been reduced by 5000. Mendicity, favoured by the climate and by superstition, is now prohibited, destitute and helpless persons being allowed to wear a badge of license, and ask alms within their own parish. Altogether a new life has come to the country. "Education on the scale of 21,000 elementary schools, 3000 kilometres of railways, and 12,000 of telegraph, a free press, and an army of 300,000 men—this is what they have to show for their three years of independence and their 40,000,000. of money." A different subject is broached in a sharp criticism of *Dr. Smith's Dictionary of the Bible*. It is held that the writers are too many; that Germany, the land of Biblical learning, is excluded; that eight or ten tried and capable men would have done the work better. Most of the writers are unknown in Biblical learning. Though generally they have done respectably, yet their work is pitched in a common key, and the old-fashioned orthodoxy pervades it. Keil in the Old Testament, and Alford in the New, illustrate the position of the contributors. The writer in the Book of Psalms is "a bold, rash, self-sufficient critic." English theologians have yet to learn "that the prophets did not predict definite future events in the distance, and that their predictions sometimes failed of accomplishment." The articles on Archaeology are poor: on Biography, Geography, and Natural History, excellent: on the Apocrypha, carefully drawn up; on textual criticism, good. It is a sectarian book: and "what else could it be, coming from numerous Episcopalian theologians, supposed to have given their assent or consent to the Athanasian and other creeds?" Some articles are said to be overloaded with references; some of the writers indulge in a mystical allegorising tone; even bad English is not uncommon. The great complaint is, that the views are too conservative. An article in the same spirit reviews the progress of German theology during this century. It ignores all progress but in one direction, that of the Tübingen school; and looks for the time "when criticism has done its work and disencumbered religion

of the fictions of theology." The article on *Joubert* is interesting, though it is a misconception to style him "a French Coleridge."

THE WESTMINSTER presents an elaborate article on the *Suspicious Writings of Hinduism*, a point to which the mind of India has been directed by the celebrated Māhāraj libel case. Besides its established Hinduism, India is overrun with sects, of which there is one—the Maharajah—that has existed for some hundreds of years; its doctrinal tenets, a fantastic mixture of Pantheism and Mysticism; its worship that of Krishnu, and lascivious; its members numerous and opulent, embracing many merchants and bankers; its ritual Epicurean. The sect was denounced in a native Bombay paper as one of the heresies predicted in the Purānus, and its immorality severely rebuked. One of its Bombay chiefs sued the writer for having printed a libel, and failed in his suit before the appalling disclosures of lewdness that were elicited. The question has been stirred,—What relation has this sect, or other Hindu sects, to Hinduism proper? Are they regular and natural offshoots? To ascertain this it is necessary to consult the sacred books: and thus another question is stirred,—Which of these books is inspired, and what are their pretensions to inspiration? Those that strictly claim inspiration are the thousand and twenty-eight hymns of the Rigveda, though "the most orthodox authorities of India have looked upon some of them as spurious." Round this nucleus a mass of other so-called inspired writings has been added by the priests. The *Brāhmanus*, which are a ritual and philosophic commentary on the hymns; and the *Yajur-Lāma*, and *Acharva-veda*, that being bodily taken from the Rigveda, are as much inspired; and the *Upnishads*, containing the authoritative explanations of certain theological mysteries vaguely touched in the original writings. It is maintained that few Hindus of intelligence

will shrink from rejecting the *Acharva-veda*; and that the genuine element in the Rigveda altogether disappears from the Yajur and Lāma vedas. The anonymousness of these writings is the staple argument for their sanctity. It is asserted that the cunning of the Brahmins who constructed the Vedri books, led them to sacrifice their personality in the hope that anonymity would become proof of inspiration. This subject of inspiration is canvassed at any rate in India as keenly as it is at home, with the vast difference, that there the fabric disappears under a critical examination. The writer concludes that "the orthodox schools maintain that the Bible inspires no observance of a superstitious nature, enjoins no law regulating for all eternity social or political life, no dogma except the belief in one God, no duty except that of living in conformity with the nature of that God from whom the human soul has emanated. We may still entertain the hope that the regeneration of Hinduism will proceed from these schools, provided that they possess the energy to resist any compromise with the sectarian worship that has brought Hinduism into contempt and ridicule."

THE EDINBURGH pronounces Dr. Smith's Dictionary of the Bible, "a colossal undertaking, which has been executed with extraordinary learning, research, candour, and boldness." These words occur in a paper on the Jewish Histories of Milman and Stanley; in which it is maintained, "that though many of the historical narratives of the Bible do not appear to claim the same degree of divine authority as its declaration of spiritual and theological truth, we trace nevertheless as undoubtedly throughout the Old Testament as the New, marks everywhere of a divine presence and a divine informing mind, which we should vainly seek in the highest works of profane literature." This sufficiently indicates the point of view from which the article is written.

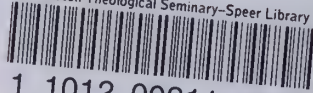


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